

THE YOGA OF THE PLANETS

JUPITER, BRHASPATI

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HOW THIS BOOK WILL HELP YOU

This book has many uses. In itself, it is a meditation. There is no need to know anything about Vedic Astrology to enjoy and benefit. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

There are 108 mantras for each planet used in Vedic Astrology. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example 'om śāntāya namaḥ' means 'salutations to the peaceful one' and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving 'Salutations to' understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic 'planets' are often referred to as 'Grahas', the Sanskrit word which means 'graspers', as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses¹. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice

mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in the next chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

If chanting one or a set of mantras, I suggest you start with

om gaṁ gaṇapataye namaḥ

to invoke the pure state of mind and end with

om śāntiḥ śāntiḥ śāntiḥ

meaning ‘Om peace, peace, peace’.

For convenience, I am publishing the mantras of the nine planets of Vedic Astrology in nine separate eBooks. Put together, the length was too great but I am combining them all in the printed version. To find the eBook for another planet, visit YogaOfThePlanets.com. There you can also find information on the audio of the recitation of the mantras. I have on occasion given these to clients to listen to when that planet was afflicted in their chart with very positive results.

FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason why there are 108 mantras for the planets as well as such lists for the deities is because the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a new born child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on our chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on advanced applications is to be found in the printed version of the book. Here we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the caveat mentioned in the previous section.

Method One, the Random Number

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another. For example, if you are a Yoga teacher whose student wants a mantra or someone sharing with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust

to the desired range by subtracting 108. In this example, $139 - 108 = 31$. Of course, you can come up with many alternate ways of getting a number.

My astrological software Shri Jyoti Star₂ gives a random number. In the Data Entry screen, click 'Enter Number'. If you are asked about 'Replacing the current chart...' click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on YogaOfThePlanets.com).

Method Two, Using the Astrological Chart

The following is how to find the number for your natal Moon (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see YogaOfThePlanets.com) but it is easy to do it by hand if one has the planet position. Examples are given below.

In the table following, look up the planet position and find the number. Note, the table is at the end of this section and it is quite narrow to facilitate reading on narrow screens. If you still cannot see the whole width of the table, rotate your device to Landscape or pinch in until you can see the whole table.

For example, suppose the planet is at Virgo 5 degrees. 5° is between $3^{\circ}20'$ and $6^{\circ}40'$ so look in the second column of numbers under $6^{\circ}40'$ in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Moon, the mantra for 47 is 'om muktidāya namaḥ'.

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called 'God's view' as the beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view.

There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra we get from this count may help our health but if we feel sick we should always consult a medical professional.

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Venus Moon cycle and subcycle. That means you are in the major cycle of Venus and the minor cycle of the Moon (called a Bhukti). In this example, one can count from Venus to the Moon and use the mantra from the Moon list.

For example, let us find the mantra for the Moon from the perspective of the Sun. Let us suppose the Sun is at 8°10' Leo and the Moon is at 4°30' Sagittarius. First find the number for the Sun from the table as we did above, which is 39, and then the number for the Moon from the table which is 74, as 4°30' is greater than 3°20' and less than 6°40'. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Moon. We add 1 because if both planets have the same number, the answer has to be 1, there is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important.

(The table is on the next page)

Degrees up to

Sign	3 ⁰	6 ⁰	10 ⁰	13 ⁰	16 ⁰	20 ⁰	23 ⁰	26 ⁰	30 ⁰
	20'	40'		20'	40'		20'	40'	
Aries	1	2	3	4	5	6	7	8	9
Taurus	10	11	12	13	14	15	16	17	18
Gemini	19	20	21	22	23	24	25	26	27
Cancer	28	29	30	31	32	33	34	35	36
Leo	37	38	39	40	41	42	43	44	45
Virgo	46	47	48	49	50	51	52	53	54
Libra	55	56	57	58	59	60	61	62	63
Scorpio	64	65	66	67	68	69	70	71	72
Sagittarius	73	74	75	76	77	78	79	80	81
Capricorn	82	83	84	85	86	87	88	89	90
Aquarius	91	92	93	94	95	96	97	98	99
Pisces	100	101	102	103	104	105	106	107	108

THE ASTROLOGICAL HOUSES

In various places in this book you will find reference to houses or places from some important personal marker such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac, Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second. Aries is the twelfth, etc. One only has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

THE JOURNEY

On March 3rd, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shrī Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shrī Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success.

There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the Shrī Vidyā and the Shrī Chakra. The great sage and teacher Adi Shankarāchārya installed a Shrī Chakra under the deity in the Mookāmbikā temple. After some time in Kollur, I came to know that he also installed a Shrī Chakra at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the Grahas (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend UmaShankar Jois who is one of the distinguished priests at the temple. He studied Jyotisha with a great Guru though he passed away before my friend's studies were complete. UmaShankar is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing Jyotisha together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for Shivarātri in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the Arti (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on Shivarātri. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just

a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction

but perhaps I or the time was not ripe before now. This year (2015) marks the 20th year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikoṇa, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.

NOTES ON PRONOUNCIATION FROM THE TRANSLITERATION

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like 'ā' and double vowels like 'ai' are all long. 'ḥ' (h with a dot under it) is pronounced like 'ah', that is with aspiration. It is often pronounced as 'ahah' but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. 'ś' with an acute accent is like 'sh'. For example, 'śukrah' is pronounced 'shukrah'.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the 't' in Tom. You curl your tongue back and strike your palate. 't' on the other hand is a dental sound. 'th' is 't' with some aspiration as are all the other syllables that have an 'h' like 'bh', 'dh' and 'gh'. You just blow a little when saying the consonant.

The 'ṛ' such as in 'bṛhat' is a vowel in Sanskrit pronounced like the 'ry' in jewelry. 'c' is pronounced as 'ch', as in 'change'. In the commentary, I usually use 'ch'. If 'ch' appears in the transliteration, then it is like 'chh', which is 'ch' with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is learnsanskrit.org.

The Devanagari (Sanskrit) support on a PC is excellent but may not be so perfect on mobile devices. Older Kindle devices and other eReaders may not show it at all. One can always check against the transliteration, which should be correct.

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः

om gaṁ gaṇapataye namaḥ

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्च।
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्तिं करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī

bhūmisuto budhaśca |

guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ

śānti karā bhavantu ||

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.

JUPITER, BRHASPATI OR GURU

ॐ गुरवे नमः

om gurave namaḥ

1. Salutations to *Guru* – the remover of darkness.

Gu is darkness and *Ru* is removing it. The one who shows us what is real and to whom we surrender by accepting what we see is the Guru. He is our own Self. That is why it is said that Lord Shiva is the Guru. Shiva is the field of Pure Being, our own undivided consciousness. We touch that through our own knowing. That is why knowing has no doubt. When we think or feel something, we can convince ourselves that it is true but some level of doubt always remains. When we know something, there is no doubt.

Arthur Eddington, the great physicist, undertook a trip to Principe, an island off West Africa, to verify Einstein's theory of General Relativity by photographing the stars during a total eclipse. Einstein had predicted that their light would bend around the Sun effectively displacing them from where they normally appear. The effect was observed. When a journalist asked Einstein what he would say if Eddington failed to observe the effect, he replied, "I would feel sorry for the Good Lord, the theory is correct."

That is how we know something. There is no doubt and there is sweetness in it. This is the nature of Shiva consciousness. It is described as Sat, Chit, Ananda. Sat is uncomplicated, pure, and thus free of doubt; Chit is intelligence, which gives it the capacity to know; Ananda is bliss, it is nectar.

ॐ गुणाकराय नमः

om guṇākarāya namaḥ

2. The author or origin (*Akara*) of all good qualities (*Guṇā*). Abounding in them.

In a Vedic birth chart, Jupiter brings good qualities wherever it goes. If Jupiter is rising at the time of birth, the person is trusted by others and approached for advice. If Jupiter is strong in a chart, people tend to trust the person wherever it is placed. However, if it is not associated with the Ascendant, which represents the person, or second house of speech, the person can even be a con artist if other factors support this. I have met several but they keep on getting away with it because of the illusion of trustworthiness. If Jupiter is placed in the third house with a sign of Venus rising, then especial care is needed to honour and respect

truth and the wise teachers.

ॐ गोप्त्रे नमः

om goptre namah

3. *Goptṛ* is the guardian, one who protects and preserves.

Goptṛ also conveys a sense of hiding and concealing, which reveals an interesting aspect of the Jupiter energy. Jupiter relates to the establishment as well as to teachers, both of which exhibit a certain secrecy. Information is only given to those who need it or who are on the level to receive it. For instance, in the US government the database security system prevents the passage of information to anyone lower on the rungs. It's the same thing with the Guru, who has all the knowledge, but she or he only gives it when the student is ready or considered fit.

We see this in the *Brihat Parāśara Hora Shāstra*, the greatest text of Jyotisha, and other texts where the Guru is teaching the disciple. In these, many verses start with “O Brāhmin!” This is a way of saying: “You’re fit to receive this knowledge, because you are quiet, gentle and not overcome with greed.”

A Brāhmin or Brāhmaṇa means literally one who is a knower of Brahman. Adi Shankarāchārya was one of the greatest Brāhmins in history, but even he was tested. One day he was walking down the street in Varanasi (Benares), when a frightful looking person appeared in front of him with four dogs. He was a Chaṇḍāla, a downtrodden caste, said to eat dogs. Shankarāchārya commanded the man: “Out of my way.” The Chaṇḍāla asked him what he was ordering to get out of his way. “Are you referring to the body,” he said, “which is anyway of itself inanimate and therefore cannot be inferior to yours, or are you referring to the soul, which being beyond caste cannot be lower than yours either.” Shankarāchārya was shocked and saluted the man for his profound knowledge. Then the Chaṇḍāla turned into the form of Lord Shiva with the four Vedas.

This is the principle of Jupiter. What it gives is for the greater good. This is important in Jyotisha, which is not to say that the practice should not sustain the practitioner. Rather the point is that the practice will always sustain the practitioner if one’s attitude is one of service. If we think we need to get something, or deserve to get something, then we are not yet ready for this knowledge. Equally those who take from a Jyotishi (Vedic Astrologer) without giving something of value in return, will get no real benefit from the advice.

Those trained in the Kerala style of astrology will look at the gift given to see the answer to the question. That is why it is said that one should never approach an astrologer empty handed. If you see an astrologer in person, think of what you can take to him apart

from the money to be given. The best is something that will create a delighted mood even if it is something simple. Good people are delighted by the genuineness of the offering, not the cost. This activates the great benefic Jupiter.

ॐ गोचराय नमः

om gocarāya namaḥ

4. Whose transit is of great import.

Gochara means the transits of the planets and the results thereof. The prefix 'Go' indicates something auspicious as well as indicating cows and planets. The word *Gochara* literally means 'cows moving.' The planets are actually like cows, because they are giving their results all the time. A cow only gives and all that she gives is of value. This is why cows are considered sacred. Her milk is nutritious and the urine is medicinal. The dung can be used for manure, for making an antiseptic floor or cooking the food. The dung is also used to make the ashes for the forehead, and most incense is manufactured from cow dung. For this, they say you should catch it before it hits the ground.

Panchagavya are the five blessings from the cow. The milk becomes curds and ghee, and the other two are the urine and the dung. In Ayurveda, the texts sometimes advise (where directed by a doctor) taking a concoction of the Panchagavya. That is milk, curds, ghee and some of the urine and dung. This may remind us of our response to the planets – we like the milk but we do not want the dung! However, everything has its purpose.

We could also interpret this name as Jupiter being like a cow moving. It's the mother cow moving around, and wherever it goes, it is giving. Jupiter is exalted in Cancer, the sign of the mother.

Cows are born only to give. Certainly Jupiter is like this. That is why he is considered by some to reduce the strength of the place where he sits. Even though he is a great benefic, he tends to generously distribute whatever he has without much regard for the availability. The places in a birth chart where his glance or aspect falls are the prime beneficiaries. That is why it appears that the aspect is more fortunate than the placement. Wherever his glance falls we are saved from disaster. Even if that area is fatally weak, we do not die. That is also why it was said above that he is the guardian.

Although all planets move in transit around the zodiac, this name appears only among the names of Jupiter, Saturn and Rāhu, suggesting one should pay particular attention to these Grahas in transit over the natal houses. Moreover, this name is listed as one of the first of the 108 names of Jupiter, indicating that Jupiter's movement across the zodiac exerts an especially powerful influence.

Some significant calendric parameters come from the movement of Jupiter. The length of our year is the length of time Jupiter spends in one sign (approximately). There's an important cycle of 60 years, which is based on the movement of Jupiter. The 60-year cycle is five Jupiter rotations of twelve years each, and it's also two Saturn rotations, which each take about thirty years.

In India, the famous Kumbha Mela festival is held when Jupiter moves into Aquarius, or Kumbha Rāshi and the other three fixed signs, Taurus, Leo and Scorpio. The Scorpio transit is given less importance and is the occasion of an Ardha or half Kumbha Mela at Prayag where the Yamuna and Ganges rivers meet. It is held in four different centres in the course of a twelve year cycle. The exact calendar of the Mela is decided by the ascetics based on the transits of the planets. This emphasizes the angular positions of Jupiter from Aquarius, which are the four fixed signs. When Jupiter is in a fixed sign, its effects are very stable.

The connection of Jupiter and Saturn to this cycle is not arbitrary, but rather reflects the fact that astronomically Jupiter and Saturn behave like a single system. Each planet moves around the Sun at a certain angle to the ecliptic plane, the path of the Sun as seen from the Earth. This angle for each of Jupiter and Saturn beats, i.e. separates and joins, in a regular way, with a beat or oscillation frequency of 54,000 years. The two points of closest approach to the Sun (the Perihelion) also cross every 54,000 years. This number, therefore, is the key vibration frequency in the solar system. In fact, after scanning over 4 million years, this is the only important long-term frequency that has been found.

This number 54,000 is very intriguing as eight times that number equals 432,000, which is the number of years in Kali Yuga, the Vedic dark age which we are said to be in now. Eight is an important Vedic number. This gives us the clue that Kali Yuga should be divided into eight sub-periods, perhaps ruled by the seven planets and Rāhu. Ketu can be omitted as it indicates liberation and these cycles describe materialism.

ॐ गोपतिप्रियाय नमः

om gopatipriyāya namaḥ

5. Beloved (Priya) of Lord Krishna (*Gopati*). Devoted to Him.

Who is most dear and devoted to Lord Krishna? Lord Shiva. So Jupiter represents him. Lord Shiva is the original and supreme Guru.

This could also mean a friend of the Sun's because he could be said to be the leader (*Pati*) amongst the 'cows' or planets (*Go*). Jupiter as the minister or Guru of the king, as represented by the Sun, is the closest and most trusted one. The Sun and the Moon (as the

queen) feel especially strong when associated with Jupiter. Without that there is the feeling of being without a trusted guide and so there can be fear. That is why, when the Sun and/or the Moon of one person is aspected or seen by the Jupiter of another, then there is a great sense of support. This is very helpful in relationship. If it operates in one direction, only one partner feels like that. If it goes both ways then the relationship tends to be stable over a long time even if difficulties and disagreements arise.

ॐ गुणिने नमः

om guṇine namaḥ

6. Endowed with good qualities (*Guṇin*).

When well placed Jupiter gives exceptional qualities (*Guṇa*). Primarily, this refers to qualities of character. He is honest, generous, broad-minded and learned. One could make a much longer list.

ॐ गुणवतां श्रेष्ठाय नमः

om guṇavatāṁ śreṣṭhāya namaḥ

7. The best of those endowed with good qualities.

This name is related to the previous one (Jupiter 6). *Guṇavatam* means all the people who have the good qualities. *Shreṣṭha* means he is the best of all of them. If Jupiter is in the Lagna (Ascendant or rising sign), it is the best situation. It's said that if Budha (Mercury) is in the Lagna at the time of a birth, a query or the beginning of anything (Muhurta), it removes a hundred defects from the chart. If Shukra (Venus) is in the Lagna it removes a thousand defects. But if Guru (Jupiter) is there it removes all the defects. This is an exaggeration to make a point that is in many ways true.

So how should we think of a debilitated Jupiter? The point of Jupiter's maximum debilitation is in Capricorn, a sign that is concerned with Māna, its status or position. This would be like a teacher or Guru who thinks he or she is something special and lacks the humility of pure knowledge as exemplified by Jupiter in exaltation in Cancer. What appears as ego may well be arising from a fear of being deficient, which can come with the debilitation. Another manifestation is a strong interest in ritual while Jupiter in Cancer is more philosophical.

Many great people have debilitated Jupiter, it helps with the practical application of Jupiter's tendencies, such as in ritualistic religion. Lord Krishna's Jupiter was debilitated in the Navāmsha chart, the chart constructed from the nine-fold division of each sign, which is indicative of Dharma or sustenance. This was the marker that he came to start the era of

Capricorn, Kali Yuga. Each Avatāra that starts a Yuga has such a marker. There are technical reasons why this placement was very favourable for him so if one's Jupiter is debilitated one should not be concerned. If one secretly fears that one's knowledge is inadequate, one should relax the heart. The knowledge that one needs will surely come when one is ready for it.

ॐ गुरुणां गुरवे नमः

om gurūṇāṁ gurave namaḥ

8. The teacher of teachers (*Guru*).

Lord Shiva is the highest Guru of the Gurus. He is the fount of all lineages of knowledge.

Anyone who teaches us anything is a Guru even though we may associate the term with spiritual teachers. In the course of our life, we get many different teachers. The position of Jupiter gives a clue to the sort of teacher we get and the relationship we have with them. If Jupiter is strong, for example exalted in Cancer, we may have a better chance of getting a truly enlightened teacher. If Jupiter is in the eighth house of vulnerability, we may be wary of teachers and even have some fallout with them. We may feel they fall short of the high principles that we are expecting. A strong Jupiter in the ninth house, the house of the Guru and the father, will often indicate that we readily spend time with teachers and respect them as well as seeing our own father in that light.

We can see the whole story around the Guru in detail from looking at Jupiter's placement and aspects in the chart. If Jupiter aspects the Lagna (Ascendant), the relationship with the Guru is directly at the body level, meaning the person could meet a Guru, live in the Guru's establishment and have a personal connection. If Jupiter aspects the Moon, then the relationship is more mental, and the person may follow the Guru's or the mentor's teaching or direction, but is less likely to live with the Guru. Jupiter aspecting the Lagna lord creates a more proactive relationship than an aspect on the Lagna, as the latter is primarily about the physical existence. The Lagna lord on the other hand can cast its own aspects, and has more of an active influence. Hence, if Jupiter aspects the Lagna lord, there is a deep connection between the Guru and the life.

If Jupiter aspects the lord of your current planetary cycle (*Dashā*), then you have more chance of good guidance; the Guru is looking at you. The Guru may be male or female and this will show in the chart. A Jupiter to Sun aspect is on the soul level. Although it may not involve much contact, the connection is truly deep and goes straight to the heart. This is a wonderful combination. Jupiter's gift of the Guru is important, because although Jupiter gives

all manner of different things, it is rare to be in the presence of a fully realized soul and the effect on the life is undeniable.

ॐ अव्ययाय नमः

om avyayāya namaḥ

9. Imperishable. Not diminishing (*Avyaya*).

Whatever Jupiter is indicating lasts long. Everything of the relative world passes away so this name points to the higher indications of Jupiter. It stands for what does not die, which is only truth. Pure knowledge or the highest knowing has no dependency on the body or the world. It is unchanging and thus never diminishes.

Vyaya is the name used for the twelfth house, and it means losses. Prefixing 'A' means there is no loss. Whatever Jupiter offers us in the chart has a good chance of survival. For example, Jupiter is the key planet which shows if a relationship is going to last. It is Jupiter that keeps everything going long-term. Everything else pulls and pushes, but Jupiter sustains as long as we respect his moral and ethical standards. Teachers are human beings so they have their own standards. Jupiter as an archetype stands for the purity of the heart. Every person knows in their heart what is right and feels some degree of pinch when doing something wrong. Frequently we ignore the subtle promptings because the mind produces 101 reasons why the selfish act is in our best interest. Jupiter does not care about our selfishness, but he cares about the dirt that builds in the heart with each violation of the inner knowing.

A classic case was Bernie Madoff who ran a famous Ponzi scheme. He has said that he knew what he was doing was wrong but felt he could not get out of it. As soon as his Jupiter major cycle started, he realized he had to give it up and after a short time he did. Jupiter Dashā has seen much punishment for him from an external perspective but we would have to ask him to find out what he feels in his heart. The ancients believed that it was far better to pay your debts promptly, rather than trying to postpone the day of judgment. After all, we do not know the rate of interest charged by the Cosmic Management System. What we do know is that living with dirt in the heart is painful.

ॐ जेत्रे नमः

om jetre namaḥ

10. Victorious (*Jetri*).

Taken with the last name, we can see that this is not about winning some ordinary battle. Jupiter represents the victory over the addiction to the rise and fall of relative things.

He can give a steadiness that comes from a settled awareness unconcerned with whether the body lives or dies. He is only devoted to what he knows to be imperishable. This identification makes him imperishable and thus ever victorious.

This is not about some attitude or strategy for life. It is not about passivity. The settled awareness, the quiet heart, is within any level of bodily activity. From astrology we see that activity or inertia are a function of the tendencies arising at any time. More Sattva (purity) makes one's psyche calm, more Rajas (passion, activity) makes one very active in many ways, more Tamas (inertia) leads to dullness. It just happens that these tendencies arise and the astrology shows us when they do. The heart can be quiet in the midst of all of these.

The influence of Sattva, Rajas and Tamas is seen from the chart. Jupiter is of the nature of Sattva along with the Sun and the Moon. The signs they rule, Cancer, Leo, Sagittarius and Pisces, also have this quality. The other planets and their signs contribute Rajas and Tamas. During a planetary cycle, we are influenced by planets ruling the cycle and the signs they occupy. If an astrologer is subject to an influence of Rajas or Tamas, this will affect his or her mind. I had a friend in India who was a brilliant astrologer but the strong Tamas of the cycle he was in led to rather negative interpretations. He wisely stopped doing readings.

However, we are not only the mind. What one knows is still true and one can see how it is compromised as it moves through the mind and seeing that one can still remain with the uncompromised. Perhaps one has to recognize and be honest with oneself about the distortion that those influences bring into the mind. This takes one deeper into what is untainted. If one can live truth in the midst of Rajas and Tamas, one is far more grounded in it than when the mind is predominately influenced by Sattva.

Jupiter is the heavyweight planet, the largest in our solar system containing more matter than all the other planets and moons together. It is so big that it is radiating heat from its continuing contraction. Had it been 80 times bigger, it would have become a star.

ॐ जयन्ताय नमः

om jayantāya namaḥ

11. Victorious.

This is the fruit of being the conqueror. *Jayanta* is also used for Krishna Janmāshtami, which is the 8th day of the waning Moon of the month of Shravana, Lord Krishna's birthday with Rohinī Nakshatra rising at midnight. It generally falls in August.

This tells us that purity of heart is a winning strategy. Deceit will fail even if there is some apparent short-term gain.

ॐ जयदाय नमः

om jayadāya namaḥ

12. The giver (Da) of victory (Jaya).

Truth never misses. Everything else fails eventually. The last name (Jupiter 11) was 'victorious', and now we have *Jayadaya*, the one who gives victory. In the great epic, the *Mahābhārata*, the two top warriors of the warring sides had studied with Guru Droṇa. One was Arjuna and the other Ashwatthaman, Droṇa's son. Due to past circumstances, Droṇa and his son were on the side of the evil king Duryodhana. Before the battle, Arjuna came to the Guru following his brother, the king Yudhishtira. Drona blessed them with victory and explained the manner of his death. He uttered the famous line, 'yato dharmastataḥ kṛṣṇo yataḥ kṛṣṇāstato jayaḥ', "Where there is righteousness, there is Krishna. Where there is Krishna, victory is certain."³

Droṇa knew that blessing Arjuna meant that he himself must die as that was the only way Arjuna could win. Droṇa was the greatest archer and could not be beaten (see Mars 26 for what happened). This shows the magnanimity of a true Guru who ensures the victory of righteousness, even at the cost of his own life.

ॐ जीवाय नमः

om jīvāya namaḥ

13. The life principle, the vital breath, the individual soul.

Jīva is also what one lives by, one's livelihood or profession. It is a name of Pushya Nakshatra whose Vedic ruler is Bṛhaspati. Pushya is in Cancer. Lord Shiva made Bṛhaspati the planet Jupiter as a reward for his devotion. Jupiter is deeply associated with Pushya even though its planetary ruler is Saturn. It is said that the Gurus of mankind are residing in the constellation of the Great Bear as the Big Dipper, called in Sanskrit the Sapta (seven) Rishis (sages). This is considered to be in Pushya though quite far north of the zodiac. Here, Jupiter becomes exalted and is thus at its most beneficial and profound.

There is a conundrum here because the first six degrees of Cancer are said to be Mr̥ta or 'dead' and Jupiter is at its peak during the first five degrees especially the fifth. I see this in the context of the birth chart of Lord Rāma, the great avatar, ideal man and the hero of *The Rāmāyana* epic (one of the great epics of mankind along with *The Mahābhārata*, the story around the life of Lord Krishna).

The chart used for Rāma is based on the description in the text. It reflects his greatness and fits the story well. Jupiter is exalted in Cancer with the Moon in the first house. The first house represents the person and any planets in it (those rising at the time of birth) are influential in the person's character. For Cancer rising, Jupiter rules over the sixth and the ninth houses. The sixth indicates one's enemies while the ninth is the father (among other things). Rāma was born to destroy the great demon Rāvaṇa who was harassing everyone. Rāvaṇa was the son of a great Rishi by a demoness. He was exceptionally wise but could not live by truth due to his demonic tendencies.

In Rāma's chart there is Rāhu in Sagittarius in the sixth house of enemies indicating a demon and ruled by the exalted Jupiter indicating Rāvaṇa's great wisdom. Rāma's father was also exceptionally wise, but he died of a broken heart when Rāma had to leave the palace for the forest at a young age. His departure was due to some great willfulness on the part of his stepmother but was in fact manipulated by the gods or by destiny in order that Rāma would come into contact with Rāvaṇa.

His father did not have to die just as Rāvaṇa did not have to behave like a demon but the identification with those tendencies would have had to die. Something has to die whether it is of the inner or the outer and that is the meaning of the 'dead' position of Jupiter. We do not know the exact degree of Jupiter in Rāma's chart but it shows us a way of understanding the concept of its peak exaltation.

The Moon is also 'dead' when it is exalted at three degrees of Taurus. This exaltation place of the Moon is the place of perfection of the mind. That is not about some mental capacity but the integration of the understanding with the knowing. When one can feel what one knows, then one comes to understand what one knows. Both feeling and understanding are of the mind. When Taurus rises with the Moon, then the Moon is ruling the third house. This represents our will. However, in the degrees of exaltation, selfishness cannot predominate. This is what 'dies' when the Moon reaches its peak.

ॐ अनन्ताय नमः

om anantāya namaḥ

14. Endless.

True knowing survives all change because it is unchanging. That is why there is no doubt in it and is of the nature of the nectar of immortality. *Ananta* means endless. Whatever Jupiter influences in the Vedic chart persists. That could be knowledge, fame and establishments that endure long. The teachings of people with a strong Jupiter survive. If something is to last, it needs a strong Jupiter influence at the time of its beginning.

ॐ जयावहाय नमः

om jayāvahāya namaḥ

15. Bringing (*Avaha*) victory (*Jaya*).

Jupiter opens up the wisdom that brings us in touch with our true knowing by its placement, aspects and associations. Survival is generally competitive. One theory can be replaced by another. For something to be endless, it has to be victorious. Both of these are the properties of Truth itself. The more our mind is still, while remaining awake, the closer we come to knowing That.

ॐ आङ्गिरसाय नमः

om āṅgirasāya namaḥ

16. Belonging to the family of the sage *Angiras*.

In Vedic times, everyone belonged to a clan descended from one of the Vedic Rishis or sages. This tradition, called one's Gotra, continues today in India and Indian communities. Each sage has his story as well as certain Vedic hymns that he saw and heard in his deep awareness. Sage Angiras was born from the mouth or the intellect of Brahmā, the creator. He cognized many hymns of the *Rig Veda* and the *Atharva Veda*, and authored various great works including a treatise on Jyotisha and astronomy as well as two books on meteorology. Brahman is the great wholeness and Angiras taught in the *Manduka Upanishad* that the knowledge of Brahman is the highest knowledge. He is one of the Sapta or Seven Rishis who guide the destiny of mankind.

The hymns of the *Atharva Veda* have more that is obviously about astrology and astronomy than the other Vedas and have powerful mantras for protection from evil. Protecting his disciples is one of the duties of a Guru. It says in the ancient laws that the learned should not [need to] resort to the police and army because they have the hymns of the *Atharva Veda*.

ॐ अध्वरासक्ताय नमः

om adhvarāsaktāya namaḥ

17. Fond of and dedicated to (*Asakta*) religious ceremonies (*Adhvara*).

Ritual, especially religious ritual, comes from Jupiter. Someone with Jupiter in the Ascendant might have a Pūja table or some kind of altar depending on their religion. Particu-

lary, *Adhvāra* points at the Soma sacrifice. Its purpose was to create abundance of Soma in the springtime for the nourishment of all the plants and the environment as a whole. This was when the Vedic year started with the new Moon before the Moon is full in Chitrā constellation. Elsewhere we have discussed about the question of Ayanāmsa and the Chitrā star, Spica, marking the midpoint of the zodiac (Ketu 8). When the Moon is full in the Nakshatra of Chitrā, the Sun is close to zero Aries.

The Soma Yajña or Yāga involved the pressing of the Soma plant and the drinking of the nectar. The Soma is offered to the gods as it is said to be their food. The Vedic gods are identified with natural phenomena and the growth and progress of all life. Soma is that substance that integrates life and thus sustains and promotes it. It says in the *Rig Veda* that ‘the plant that men crush is not the Soma’. The true Soma is internal. When awareness touches Being or Truth, nectar arises and one can feel its nourishment throughout the whole system.

In the *Bhagavad Gītā*, a part of the *Mahābhārata* epic that has become famous for its great wisdom, it says that contact with Brahman brings infinite joy. This contact arises in the silence between thoughts or experiences. When there is no thought and the mind is completely still the absolute essence of all things is glimpsed. The experience is that it wakes up in that silence. The joining points of zodiacal signs and constellations give a space that opens the door to that contact. This is especially true at the joining point between one year or cycle of the Sun through the zodiac and the next. The movement of the Sun from Pisces to Aries opens a space that can nourish both men and all of nature. Hence, one can understand the importance of sacred acts at that time.

The wise are fond of the inner contact. That is why they advise being soaked in nectar through this ritual at the time of Spring when all of nature is rising in the vitality of creation and needs nurturance and integration. Here this relates principally to our own inner sacrifice, which produces the internal flow of Soma.

The *Bhagavad Gītā* (3.14) says that the Vedic Yajñas bring rain beneficial for agriculture. Drought and harmful flooding are consequences of climate change. In recent decades, performances of these Yajñas have become extremely rare. As water problems, especially scarcity, increase in India, I expect and hope that some people will make great efforts to revive the Vedic rituals.

ॐ विविक्ताय नमः

om viviktāya namaḥ

18. Pure and faultless. Judicious.

Vivikta also means something abstracted or separated. Also single, alone, the nature

of the One and the heart of the Guru. Jupiter is said to be riding on a swan. In Sanskrit, the word is *Harisa*. There is a story that the swan, if given a glass of milk mixed with water, can drink the milk and leave the water. This apparently impossible act is symbolic of the capacity of awareness to distinguish truth amidst all diverse tendencies. This is the nature of the realized Guru.

Harisa is also made of 'Ham' and 'sa' meaning 'I' and 'he'. The two joined together point to a realization where there is no separation between the Self and the other or between the Self and God. This is the nature of the Guru. There is no self-interest because there is no one else to distinguish one's self interest from, and everything is in terms of the Self because it is all that one finds wherever one turns the attention. One knows that That is all there is, even though one also perceives the manifest differences emerging out of that One. This is the basis of perfect compassion.

Vivikta means no defect. These names of the planets often refer back to the previous name, so while this name has its own meaning, it also relates to the last one. The Guru is fond of rituals (Jupiter 17) and he does them flawlessly. The key thing when you're doing Vedic rituals is to perform them correctly. They are like a key that must be exactly cut to turn in the lock. Jupiter's influence in our Vedic chart helps us be precise and effective in our work

This name also means judicious. Judges and the judiciary tend to fall under Jupiter, and their responsibility is to see that everyone is following the law without undue harshness or discrimination.

ॐ अध्वरकृतपराय नमः

om adhvarakṛtaparāya namaḥ

19. Supreme (*Para*) amongst those who perform (*Kṛta*) sacrifices or religious rituals (*Adhvara*).

A sacrifice is a surrendering. The highest sacrifice is described in the first verse of the *Yajur Veda* that speaks of offering one state of awareness into another: the surrender of the identification with the small into the realization of the Great. This results in a state of complete relaxation of the individual will, where the Cosmic Intelligence starts to direct the life in a perfect way as it is now precisely correlated with the whole functioning of natural law.

The word sacrifice means letting go or giving up. It follows that the ultimate sacrifice is the letting go of the identification with 'I', 'me', and 'mine'. This cannot be accomplished by any effort of the mind, it occurs spontaneously when the soul is ready.

Another meaning of *Adhvara* is non-injury. This name tells us that Jupiter's influence encourages compassion and non-violence.

ॐ वाचस्पतये नमः

om vācaspataye namaḥ

20. The lord of speech.

Vach is the word, and also the knowledge. The Veda is *Vach*. One who knows the Veda is the *Vachas Pati*. *Pati* also means the ruler of or the husband, so *Vach* is held to be a female deity, a goddess. This identifies Jupiter with *Brahmā*, the husband of *Saraswatī*, the Goddess of speech, knowledge and wisdom.

If Jupiter is in the second house relating to speech, then one's words are valued and given respect. That is because Jupiter is the indicator of wisdom as well as weightiness.

ॐ वशिने नमः

om vaśīne namaḥ

21. Longed for, attractive and shining (*Vashin*).

What pulls us towards anything? Jupiter attracts because it shines with the light of the imperishable, there is the sense of something of real value that transcends ordinary existence.

The word *Vashi* is related to *Vashya*, meaning attraction, which crops up in the Kutas or points of marital compatibility. *Vashin* is a sage who has subdued his senses. His or her essence is the real one who is longed for. Someone who has knowledge of the Self and who is living in truth is attractive to everyone. Even the animals come to such a person. This explains why a person with Jupiter in the Ascendant attracts others. The person may feel it does nothing for him personally, but Jupiter is not to be used for oneself. The attraction others feel is to the knowledge and to the truth inside that person, rather than to the person himself. We see this all around us, as everybody feels attracted towards a genuinely honest person and dishonesty repels. Honesty is true beauty.

Power also attracts but this kind of attraction is not based on truth. People gather around for their worldly benefit. As soon as someone sits on a pedestal, problems start to arise though a good leader is a blessing for the community.

ॐ वश्याय नमः

om vaśyāya namaḥ

22. Attraction itself.

This name refers to *Vashya* once more, only here it is in terms of attraction itself. This is a key factor in relationship compatibility. It is Jupiter that is holding the relationship together. As we mentioned under Jupiter 5, if one individual's Jupiter is connected to the other person's key planets especially the Moon, then the relationship is likely to persist, especially if this is reciprocated in the charts. If not, then there can be some imbalance in the sense that one person feels much more comfortable in the relationship than the other does. An astrologer often hears this complaint. If Jupiter aspects or conjoins the other's Moon, then this is felt as positive support.

Other types of aspect or conjunction give support but it is less emotional, rather it is experienced in other ways. This can cause some dissatisfaction. However, the benefits provided are real and that is why the two are together. If we can accept the good without making an issue of what we think we do not have, then we can enjoy a happy life. Jupiter enables satisfaction. Dissatisfaction comes from other planets, especially Venus as she often stokes more desire than she satisfies.

ॐ वरिष्ठाय नमः

om variṣṭhāya namaḥ

23. The pre-eminent, the most distinguished.

He represents such people and all things that are the best. *Varishtha*, or the word 'Guru', also means the longest, the widest and the heaviest. For instance, in Sanskrit a syllable that is long or heavy, e.g. by containing two consonants, is called Guru.

Jupiter gives pre-eminence. Someone with Jupiter in or aspecting the tenth house tends to obtain a high position. Jupiter in the eighth house can give powerful knowledge of astrology or the occult. This includes knowledge of the ancient arts and sciences, the hidden things of antiquity. Another indication of the eighth is lifespan. The nature of Jupiter is Ananta, or endless. If the lord of the twelfth house of loss and reduction is in the eighth and it happens to be Jupiter, it can increase the lifespan.

In the second house, Jupiter can indicate the person comes from an eminent family and it can give authority to the appearance and speech. Like this, Jupiter in different places in the chart brings eminence to that area of life.

ॐ वाग्विचक्षणाय नमः

om vāgvicakṣaṇāya namaḥ

24. Wise, learned, skilful, expert, circumspect in his speech. Far-sighted, having the ability to foretell matters.

Vach (same as *Vag*) is speech. *Vichakshana* means skilful so he is an expert in speaking, like an advocate. *Vagvichakshana* can also mean circumspect and farsighted. This is one who knows the past, present and future. He can foresee and prophesy. Clearly, Jupiter is the key planet for astrologers and all kinds of advisors.

ॐ चित्तशुद्धिकराय नमः

om cittaśuddhikarāya namaḥ

25. The cause (*Kara*) of a purified (*Shudhi*) consciousness (*Citta*).

The wise Guru shows us what is real. The realization of That, giving attention to That, purifies awareness. What is purified awareness? Even the wise live with their tendencies and the thoughts that arise due to them. In the Yoga Sūtras of Patañjali (1.50), the primary text of Yoga, it speaks of how the impressions that arise as the awareness becomes subtler predominate over the grosser more external impressions. Ultimately, the experience of pure awareness predominates.

Some have had that experience and still fell back into expressing egoistic tendencies. Perhaps their surrender to that knowing that transcends all egotism was not complete. Experiences of awakening are not enlightenment. They are just experiences. Jupiter indicates wisdom rather than experience. The identification with truth is what purifies the mind.

Everyone has some connection to truth. We sense what is right and not right. We can also sense something that is not transient by quietly paying attention to our self, the 'I' that is experiencing. If we give that our attention, we will know it more. With this, mental purity and bliss will increase.

ॐ श्रीमते नमः

om śrīmate namaḥ

26. Possessed of pure auspiciousness (*Shrīman*).

Shrī is also abundance of all kinds. This arises from a pure awareness. In the Yoga Sūtras (2.37) it says “all jewels present themselves to one established in non-stealing”. The real stealing is when we pursue something knowing that we do not need to. When, instead of indulging in a tendency, we simply let it be as it is, then it naturally gets finer and more nec-

tar-like however crude it appears in the beginning.

Two people with the same planetary combination do not have the same experience. They both have the same tendency but in one its expression may be crude, in the other refined. In one it is may be destructive, in the other it might even appear 'spiritual'. Both offer the same invitation to the individual, to know something deeper. Crudeness shakes everything and this can open one's eyes and make one look for something finer. As one becomes finer by leaving the crude tendency alone one finds its refined manifestations. For instance, when Jupiter is conjunct Rāhu, the North node at birth. In this case, there may be a deep attachment to a teacher or there may be a tendency to criticize him or her or both tendencies may manifest. In these cases, one will benefit from gently letting such tendencies go. This is an internal process and has nothing to do with external circumstances. Relaxation brings real benefit.

ॐ चैत्राय नमः

om caitrāya namaḥ

27. The sanctuary.

Chaitra is the place of refuge. Jupiter people have always been the source of sanctuary, whether in the form of the religion or good advisors.

This name may relate to the importance of the lunar month *Chaitra*, the first in the Vedic calendar, which brought the Soma Yāga or sacrifice as discussed in Jupiter 17.

ॐ चित्रशिखण्डिजाय नमः

om citraśikhaṇḍijāya namaḥ

28. Born (*Ja*) in the constellation of the Big Dipper (in Ursa Major), the seven stars which are also called the Sapta Rishi.

This constellation is called *Chitrashikhandin* which means the wonderment of the colour of the peacock's tail. It falls in the Nakshatra Pushya and is considered highly auspicious as it is the seat of the spiritual guides of mankind, the seven great immortal seers (Sapta Rishi). The Shikha is the tuft on the head of the traditional Brāhmin left uncut because of its connection to the Sahasra or Crown Chakra. Chitrashikhandin can mean that this area is shining and specifically refers to the seven Rishis including Angiras, Jupiter's father.

ॐ बृहद्रथाय नमः

om brhadrathāya namaḥ

29. His chariot (*Ratha*) is vast and expanding (*Brhat*).

This name is quite amazing in the light of the latest discoveries from the probes we have sent to Jupiter.

Below is a NASA/Caltech Jet Propulsion Laboratory artist's impression of Jupiter's magnetosphere, a kind of aura consisting of charged particles held by Jupiter's magnetic field. It is truly immense, many times the size of the Sun. The planet Jupiter is just a small dot in the middle. Its size has expanded greatly over the last few years. Even though this may just be a phenomena of the moment, it is fitting in the context of this name. It is driven by matter being stripped from the volcanoes of the moon Io and so may well be an ongoing expansion process. Astronauts who went to the Moon have said they heard the sound OM in space. If you listen to the sound of Jupiter's magnetosphere available from NASA, there is an underlying sound that could be interpreted like that.

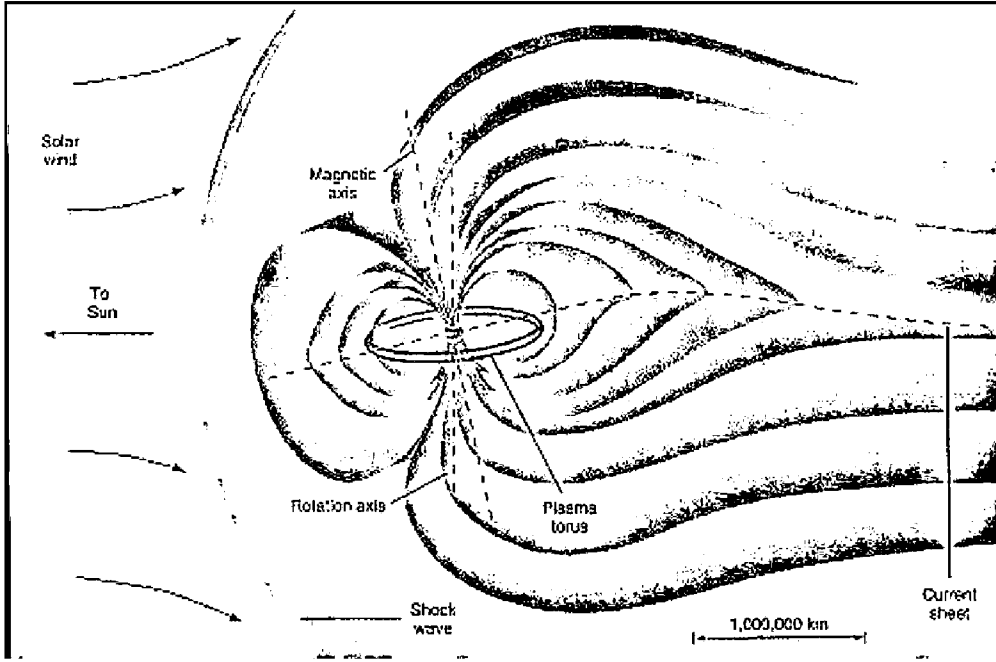


Image credit NASA/JPL

The Sanskrit root 'Br' is indicative of greatness and endless expansion. It gives us the word *Brahman*, the Great. This is what the saints and yogis are said to realize. In meditation, many people have moments when they experience a vastness or an expansion. This is a taste of That. The 'r' in 'br' is a vowel in Sanskrit pronounced like the 'ry' in jewelry.

ॐ बृहद्भानवे नमः

om bṛhadbhānave namaḥ

30. Shining (*Bhānu*) greatly or the great one (*Bṛhat*) shining.

The planet Jupiter is not a star but it radiates its own energy, not just reflecting the light of the Sun. *Bṛhad* is also Brahman, the great One, the Supreme Being. It is the ultimate light. A true Guru is one who has dissolved their ego just leaving the little that is required to function. The Indian teacher Ammachi commented that when she is asked a question, the ego arises in order to construct the answer and then subsides.

The aura of the wise is vast just like the planet Jupiter's is vast compared to the visible body.

ॐ बृहस्पतये नमः

om bṛhaspataye namaḥ

31. The great lord or the lord of the great ones, the gods who are the personified laws of nature.

Bṛhaspati is one of the most frequently used names for Jupiter. He guides or even commands the natural law. The laws of nature are integrated in the wholeness of nature that is the Shakti or nature of the cosmic person, or the absolute. Brahman, the Cosmic wholeness, is that which is greater than even the sum of the absolute and its nature. It is pure wholeness.

There is a story that a wild elephant charged the Buddha intent on killing him. The Buddha looked upon him with such love that the elephant came to a stop and became tame. There are hundreds of such stories illustrating how sanctity gives power over nature. This is what is meant by this name.

ॐ अभिष्टदाय नमः

om abhīṣṭadāya namaḥ

32. Granting (*Da*) that which we desire (*Abhīṣṭa*).

In a birth chart, Jupiter is the giver of boons.

Any desire expressed in the presence of a knower of Brahman tends to be fulfilled. We all experience that the more relaxed we are, the more readily any impulse arising within us comes to fruition. The more we try to grasp it, the more it retreats from us. I say 'impulse' rather than 'thought' because when we are quiet inside there is more integration of heart and mind. Then thoughts are just fine impulses, different in character from what we consider reg-

ular thoughts.

ॐ सुराचार्याय नमः

om surācāryāya namaḥ

33. The teacher (*Acārya*) of the gods (*Sura*).

This is similar to Jupiter 31 but emphasizes that the pure hearted actually educate the natural law so it becomes more benign. The opposite to this is when nature becomes increasingly wild in response to our selfishness. We are witnessing the later at this time in history. The storm is rising both of humanity's impact on the biosphere and nature's rage. Humanity seems divided into those who are ready to accept that we must take a different path and those who want to keep on indulging in the hope that there will be no consequences.

ॐ सुरारध्याय नमः

om surārādhyāya namaḥ

34. Worshipped (*Arādhya*) by the gods (*Sura*).

The teacher must be respected for the disciple to acquire the knowledge. It is an attitude that encompasses receptivity. Being receptive is a true form of worship. What more can one give than one's full attention?

ॐ सुरकार्यकृतोद्यमाय नमः

om surakāryakṛtodyamāya namaḥ

35. Ready (*Udyama*) to do (*Kṛt*) the work (*Kārya*) of the gods (*Sura*). Diligent or persevering in that.

The gods are the natural laws. They sustain the universe. The Vedic literature speaks of Sura and Asura. The Sura harmonize and sustain while the Asura cause destruction and thus change. Both are essential to evolution. Jupiter represents priests and the leaders of society. Their responsibility is to sustain life and is thus doing the work of the Sura on their level. In the Vedic chart, Jupiter's conjunction and aspects uphold whatever is indicated in the places influenced. The chart is the universe in miniature.

Jupiter's power is in his blessing. All of us have some blessing power. The more truthful and chaste we are, the greater it is. If a good person blesses us, even though it seems just a few words, some extra good luck follows us. That is why, as we meet and separate from

people, we repeat words of blessing – “Go safely”, “Be well”. We do it even if we have no belief or understanding of the concept of blessing. Where are the mechanics of such blessings discussed?

It is in the nature of things that the elders give their blessings to the youth. Even an old lady in a care home has so much to give and she wants to do it. Even if she remembers little, her power of blessing is very real. If we pay attention, we will feel and even experience the effects of both blessings and curses. This is a central theme in the Vedic literature.

In Jupiter 34, we see that he is worshipped by the gods. Jupiter 35 tells us that he is ready to do their work. This means that if we show respect and serve the worthy, they will help us. This is how we accomplish what otherwise could be impossible. I learnt this at an early age and was diligent in speaking respectfully and trying to assist my elders. The result was that they were very helpful to me. Those with great learning, took trouble to teach me.

In the ancient epic, the *Rāmāyana*, when Lord Rāma is to go to the forest, he and his wife Sītā approach his mother and touch her feet. Even today, this is the way younger people respect elders in the East. The text records that they left that place ‘shining’ with the power of the blessing they received. It is said in the ancient texts that the word of a chaste woman cannot fail. This is true of anyone with a pure heart. Whatever goodness we have in our hearts, if we wish someone well, a little of our good goes to help them and that is why we feel a wave of sweetness in our heart. Giving gives, taking takes. That is why the wise have always preferred giving to receiving.

There is a story about Motilal Nehru. He lost his first son and wife in the childbirth and was having great difficulty having further children with his new wife. He and two companions went to visit a famous yogi who lived in a tree. They told the yogi of his longing for a son and the yogi looked for some time at Motilal and said, “It is not in your destiny to have a son.” One companion argued saying that all it needed was the blessing of the yogi and the fate could change. The yogi looked at him and then sprinkled some water on his head saying, “By doing this, I have sacrificed all the benefits of all the austerities I have conducted over generations.” The next day, the yogi was dead. Ten months later on Nov. 14, 1889 Motilal Nehru had a son, Jawaharlal Nehru, who became the first Prime Minister of India. His daughter, Indira Gandhī, became Prime Minister and after her, so did her son Rajeev Gandhī. The skeptics will dismiss such stories but the basic idea is irrefutable. Blessings, like curses, have their effect.

If someone curses us, we have to bear with it. If we are blameless, then it will have little effect. If we have any feelings of guilt, whatever reason we imagine for it, it is best to take a positive attitude. The past is what it is but we have control over the present. The ancient law book of Manu, the *Manu Smṛiti*, says that, if we have feelings of guilt, we should undertake some penance until those feelings go away. There is merit in the Christian concept of making

a confession and receiving guidance on an appropriate penance. At the end of the day, all that really matters to all of us is feeling at ease. In Jyotisha, it is a key principle that it is Jupiter that makes us take the wise path.

ॐ गीर्वाणपोशकाय नमः

om gīrvāṇapośakāya namaḥ

36. Supporting, nourishing and advancing (*Poshaka*) the deities (*Gīrvāṇa*), all the 33 crores of the gods or laws of nature.

Knowledge sustains every kind of action. One way of thinking about nature is that there is a government, it has a head and then there are many levels of administration. Hence the 33 crores (a crore is 10 million). When one goes to get a small permit from the local government, then the junior official who has to give it is a kind of deity at that moment. She is the one who has to be made happy. Similarly, traditional cultures and those whose hearts are wide open recognize the life power in every little and big thing in creation. If they want to uproot a plant, cut a tree or kill an animal, then some process of paying respect to the nature and even taking permission is natural. If we protect nature, Jupiter blesses us.

Some years ago, I saw a report from Ethiopia on the BBC web site. The event occurred June 9, 2005. A girl had been kidnapped from a village and was being carried off by a gang of youths when they were approached by a group of lions. The young men fled. The lions surrounded the girl and stood guard until rescuers arrived. Then they quietly withdrew. Nature protects the innocent.

ॐ धन्याय नमः

om dhanyāya namaḥ

37. Bestowing virtue, fortune and happiness.

Dhana is literally the prize, that which we cherish and value. *Dhanya* bestows it. Jupiter's aspect or other association in the chart can confer things of real value. Ultimately, Jupiter gives a pure heart and the unalloyed joy and sweetness that fill it. Jupiter also represents those people who sponsor and present prizes and rewards, the people of means and position in society. On a higher level, it represents the givers of true knowledge.

ॐ गीष्पतये नमः

om gīṣpataye namaḥ

38. Lord (*Patī*) of the divine singers (*Gītṣ*), those who know and chant the Veda.

Learning is deeply connected to the strength and influence of Jupiter at the time of birth. Strength and influence are two different things. Jupiter may be strong but positioned so it has little influence over the personality. Then one has an appearance of knowledge.

Traditionally, the highest learning is in the spiritual arts and sciences. The root knowledge is the Veda, which is sung or chanted. Jupiter rules over the element of Akāsha or ether through which all sound passes. Those with hearing problems generally have some affliction to Jupiter such as having Jupiter in the sixth house of disease with other afflictions. Jupiter is especially important in the charts of writers as well as all those who teach and express any kind of knowledge.

ॐ गिरिशाय नमः

om giriśāya namaḥ

39. The one who dwells in or is the lord (*Isha*) of the mountains (*Giri*).

We often think of the great gurus as living in remote areas in the Himalayas. This is also a reference to Lord Shiva who is conceptualized as dwelling atop the mountain Kailāsha in Western Tibet. It is sacred to four religions: Hinduism, Buddhism, Bön and Jainism.

Several saints have mentioned that there is a community of sages living in that part of Tibet. These sages are many hundreds of years old and are clustered around an ashram called Gyanganj. I have met two saints who either visited the ashram or met an adept from there. One showed me a newspaper clipping about one of these sages who stayed for some time in Varanasi. This saint could convert sunlight into material objects.

ॐ अनघाय नमः

om anaghāya namaḥ

40. The sinless.

Anagha is a very sacred divine name particularly associated with Shrī Dattātreya. Its meanings include pure, spotless and without injury as well as innocent and handsome. That which is spotless is naturally handsome. Jupiter in strength and strongly influencing the Ascendant keeps a person on a path characterized by innocence, purity and unselfishness. Our DNA directs us to look after our own interests. In that sense, selfishness is natural. However, sharing and caring makes society stronger and thereby enhances our own self-interest. If we

share with our neighbours, they share with us.

I remember reading a news report about a trial of a sugar company executive who took a one million dollar bribe. His defence was “If someone offers you money and you don’t take it, you must be mad.” He had a temporary gain followed by punishment. His society had to bear with shortages and many problems because of his misdirection of resources. Sinlessness arises from non-stealing and the blessing of that state is priceless.

ॐ धीवराय नमः

om dhīvarāya namaḥ

41. He has the best of intellects.

Jupiter blesses us with intelligence. *Dhī* is intellect and intelligence itself. *Vara* is the best of anything as well as a boon or blessing. In Vedic Astrology, it says that four Grahas grant high intelligence: Jupiter, the Sun, Rāhu and Ketu. Jupiter is the best because it is the least likely to exploit that intelligence in a way that disadvantages others. Jupiter’s mantras are a storehouse of blessings.

ॐ धिषणाय नमः

om dhiṣaṇāya namaḥ

42. Intelligent and wise.

In the Vedas, *Dhiṣaṇa* is a name for the Soma drink as well as the goblet in which it is held. The connection between intelligence and nectar is inseparable. One cannot exist without the other. The touch of truth brings wisdom to awareness and causes nectar to flow into the physical. They are like two sides of the same coin. Thus it has been wisely said, that one can tell wisdom by the sweetness that accompanies it. If there is no nectar in what you think you know then it is a thought or belief and not true knowing.

Dhiṣaṇa is also speech and sacred expressions. Jupiter rules over expression and the quality of it.

ॐ दिव्यभूषणाय नमः

om divyabhūṣaṇāya namaḥ

43. Having divine (*Divya*) ornaments (*Bhūṣaṇa*).

The Graha Jupiter can give us a glow in which others sense a certain divinity or higher

wisdom. This again reminds us of Jupiter's vast magnetosphere, which can be seen due to its radio waves and its wonderful auroras.

ॐ देवपूजिताय नमः

om devapūjitāya namaḥ

44. Worshipped (*Pūjita*) by the gods (*Deva*).

Deva is the shining one, and can refer to those whose purity of life has given them a certain glow. They are worshipping the source of that purity which is wisdom itself. Those who embody that are themselves objects of honour.

Some people see a golden aura around the wise. Others see it everywhere. Wisdom is not localized to any individual. It is only that it can become concentrated and those places of concentration attract those who have some degree of insight and love for that.

In many books about saints, we find descriptions of celestial beings worshipping the saint who is in no way affected by this. The birds that flocked around Saint Francis were following the same law of nature. I once was a guest of a very delightful couple. The wife has Jupiter in Sagittarius and is a particularly kind and exemplary person who meditates every day. In their previous house, there were two fruit trees, one each side of the entrance. The fruit was delicious but the monkeys were taking all of it. One day, seeing this she marched up to the trees and said, loudly, "this tree is for you and this one is for me." Amazingly, the monkeys accepted this and left the fruit on one tree alone.

ॐ धनुर्धराय नमः

om dhanurdharāya namaḥ

45. Carrying (*Dhara*) a bow.

Dhanus is a bow. It is also the Vedic name for the sign Sagittarius. This is the Mūla-Trikoṇa or most favoured of Jupiter's signs. It represents the proverbial battle of good and evil, light and dark. A bow has the power to hold and release a weapon, it gives great potential which has to be realized. The Nakshatra Punarvasu, which starts in Gemini and enters Cancer is also ruled by Jupiter and has the bow as a symbol. The next Nakshatra Pushya in the middle of Cancer is the place where Jupiter reaches its full expression becoming exalted and has the symbol of an arrow. Punarvasu moving to Pushya fully achieves its mark.

Jupiter is not portrayed holding a bow; he is shown carrying the items indicating knowledge and renunciation. However, these are the 'bows' that create the potential for the

expression of wisdom. Once the purity of life is established, the bow is drawn and then the expression of it is effortless.

ॐ दैत्यहन्त्रे नमः

om daityahantre namaḥ

46. Destroying (*Hantr*) the demonic tendencies.

While the Devas are the divine consciousness radiating its purity the *Daityas* are the egoistic tendencies that cover the truth. The influence of Jupiter exposes these. Once we see what we are doing, then a kind of sweet shame arises. If we are true to ourselves we gently leave those tendencies alone. Working on our tendencies to fix the situation only makes it worse. When we work on our neediness and other unhelpful habits, whatever energy we have is given over to those. Leaving them gently be lets them wither for lack of attention.

If this is difficult, then we need to find a mentor to help us through the necessary changes. Jupiter rules mentors whatever the area they are expert in. If we are having difficulty finding a mentor who we are sure we can trust, then these mantras can help. They are intended to strengthen Jupiter within us and around us.

ॐ दयासाराय नमः

om dayāsārāya namaḥ

47. The very essence of compassion.

Dayā is compassion and *Sāra* is the best form of it. This is his wealth. This relates to the previous name (Jupiter 46). Fighting with our problematic tendencies coarsens life by its harshness. Compassion leaves them be where they are and as they are with gentleness and even kindness. Wisdom is always accompanied by compassion.

All these good qualities increase when a person comes under the influence of Jupiter either at birth or by *Dashā*, the planetary cycles, or by transit. Wherever Jupiter's glance or aspect falls is touched by that compassion of grace.

ॐ दयाकराय नमः

om dayākarāya namaḥ

48. Causing (*Kara*) compassion (*Dayā*).

Jupiter is life and causes compassion. That is how these are inextricably linked. We

see a person who does not exhibit compassion as mentally abnormal. The military have programs to combat a tendency by soldiers to shoot over the heads of the enemy. Why do we go to war? Has some psychopath been responsible for starting it? The great *Mahābhārata* war that killed millions involved numerous noble souls. It came about because of the evil tendencies of one man and his determination to be the king. His family, teachers and friends constantly gave him good advice but he rejected it all. As a result, they were all obliged by their loyalties to participate. Most of the fighting men of Northern India and some neighbouring states participated. Only twelve of the leading warriors remained after the war finally stopped. This is a powerful reminder of the value of life and compassion.

Wherever there is life, we can find compassion. It is all around us. Exceptional examples are found in the lives of the saints. One lady saint was visited by a man who had been sick for many years. After he left, her disciples observed that the saint was exhibiting the same symptoms as the man's disease. After some time she recovered. When asked, she said, "For him it would have meant years of suffering while for me it is just some minutes."

ॐ दारिद्र्यनाशनाय नमः

om dāridryanāśanāya namaḥ

49. Destroying (*Nāshana*) poverty (*Dāridrya*).

This is another insight into the grace bestowed by the aspect of Jupiter or the blessing of a great soul. A man once approached a great Guru in Northern India crying from poverty. The Guru told him to touch the leg of the Guru's chair and piles of bank notes fell to the floor. He asked the man to take the money and start a particular type of business. The man, a Muslim, went away and after some time returned. He informed the Guru that he had become very wealthy by following his advice and offered a donation to the ashram. He knew that this Guru never accepted donations as he had promised his mother he would not become a begging Swāmi. The Guru laughed and said "Do you think the money I gave you made a hole in my coffers which you want to fill?"⁴

Life is much more than we imagine. We tend to live by our beliefs but these are just thought patterns. Even if they appear good in general, at any moment they may not be the best for the situation. The perfection of life gives us the natural ability to know within the heart what is true even if we cannot mentally understand why. We know it is true because there is a sweetness and a cleanness in it even if it appears to involve some sacrifice. Most of our beliefs are convenient constructs that support our egoistic tendencies though we will usually deny this. If one is honest, one sees one's own self-interest even in what we most deeply believe. It takes great courage to relax our grip on those mental constructs and fall into the

arms of the gentle knowing coming from our innermost self. However, without that relaxation the real poverty of life only grows. The simple letting go opens unlimited possibilities.

ॐ धन्याय नमः

om dhanyāya namaḥ

50. Bestowing wealth (*Dhanya*).

Wealth follows the disappearance of poverty (Jupiter 49). As this name has been repeated, a secondary meaning should be taken. *Dhana* is the second house. This house can indicate wealth and also speech and other resources like learning. In Jupiter 37, the context provided by the associated names indicated speech, virtue and knowledge. Here the context relates to wealth. The repetition tells us to focus on all of these areas in our analysis of the astrological chart.

ॐ दक्षिणायनसम्भवाय नमः

om dakṣiṇāyanasambhavāya namaḥ

51. Born (*Sambhava*) during the Southern course of the Sun (*Dakṣiṇāyana*).

The Southern course starts from around June 21st, the Summer solstice in the Northern hemisphere. Thereafter the Sun moves to the South for six months. During this time, the Northern hemisphere experiences cooling and a more inward tendency. This is in contrast to the more outward tendency of the Spring and the months around it when the Sun is getting higher in the sky.

Jupiter represents wealth and high position but fundamentally it is about a gentle retiring inside from which a deeper perspective is found on life. It is this deeper perspective that provides the basis for moving forward, for the creation of life and the expansion of everything. Jupiter is known for expansion but this name reminds us that expansion is based on an inner motion, a retiring rather like the pulling back of an arrow on the bow. The settled mind and heart have vastly greater potential but there is no tension, only alertness.

Auspicious works are usually begun during the Uttarāyana or Northern course but become 'Guru' or substantial during the Southern course. In the same way, Jupiter relates to middle age when our undertakings tend to mature. He rules over this time of life.

ॐ धनुर्मीनाधिपाय नमः

om dhanurmīnādhipāya namaḥ

52. The ruler (*Adhipa*) of Sagittarius (*Dhanus*) and Pisces (*Mīna*).

Dhanus is Jupiter's male sign. It is the priest or educator actively working for educating and benefitting the people. In Jupiter 45, we discussed about Sagittarius as a place of war between good and evil. In this sign, Jupiter feels a duty and inspiration to support the forces of good. Sagittarius is full of wisdom so it may feel its opinion is naturally correct. Therefore, its challenge is being able to discuss and appreciate other people's opinions.

Mīna is the ocean, it is vast like the nature of Jupiter receiving without reservation all the streams and rivers. Mīna is simply being, absorbing all the diverse tendencies in its broad fulfillment. Pisces people may not speak much and their space is vaster than others so they may not be easily understood. They feel the deep currents below the (relatively) calm surface. It is the last and thus the most advanced of the twelve signs since it represents the end of the path that started in Aries. Since it accepts everything, like the ocean, Pisces people may ingest things which are not ideal for their health. In fact drinking, eating and accumulating wealth is what they often like to do as Taurus, the sign of the mouth and wealth, is in third house from it, and the third is the place of desire.

Pisces is the sign closest to Brahman, the great. This leads to a sense of greatness. While this is often deserved, the challenge of Pisces is controlling or overcoming their own ego. Both signs benefit from sitting quietly and listening to others speak.

ॐ देवाय नमः

om devāya namaḥ

53. Divine (*Deva*) by nature.

In the Vedic literature it says that mankind is primarily Rājasic while the divine beings are primarily Sāttvic. Thus man is frequently in the grip of passion and constantly active while the Sāttvic beings are calm and naturally satisfied. The influence of Jupiter in the Vedic chart contributes the Sāttvic quality to whatever it aspects or the significations of the house it occupies. Planets in its own sign or Nakshatra also have this underlying influence. An affliction to Jupiter can mean that the Sāttvic quality is disturbed.

We are all a mixture of the three, Sattva, Rajas and Tamas but from the arrangements of planets in the chart one can see what sort of mix shows in each area of the life of a person. This is modified at different times by the Dashās or planetary cycles. The Jupiter cycle always follows the cycle of Rāhu. Rāhu is Tamas and may bring addictive tendencies and other confusion unless well placed and associated. When the Jupiter cycle starts, Sattva rises in the person and they can recoil from the past behaviour and 'clean up their act'. We grow through

the many challenges of Rāhu and this is the basis of the wisdom that shines forth in Jupiter's Dashā.

ॐ धनुर्बाणधराय नमः

om dhanurbāṇadharāya namaḥ

54. Carrying (*Dhara*) a bow (*Dhanus*) and arrow (*Bāṇa*).

In Jupiter 45 and 52, we discussed the bow with respect to certain Nakshatras and the symbology of Sagittarius. In this name we see that he not only carries a bow indicating potential but has the arrow to achieve his mark. Dhanus can also mean an instrument for measuring the position of the sun and planets. Bāṇa can mean a part of the mathematics for computing their position. Thus this name can indicate an astronomer.

The Guru is not merely sitting; his attention penetrates our hearts and illuminates us so we can see what is true. The Guru quality is ever abiding within us so we are not dependent on the physical presence of a teacher. Even without a teacher, the Guru quality is lively and watching. When needed, it will appear. It is our very Self.

ॐ हरये नमः

om haraye namaḥ

55. The lord.

Hari is a name of Lord Vishnu and indicates both a ray of light and the yellow, greenish or tawny colour (see Sun 65). Jupiter's predominant colour is considered to be yellow. He is associated with yellow gems, primarily the yellow sapphire. Jupiter's finger is the index finger but it is usually considered more auspicious to wear the gem on the ring finger. A fiery gem on the index finger can make us irritable. If wearing a sapphire, a gold setting is preferred.

Hari suggests the continuous arising of joy, *Ha Ri*. This is the fruit of wisdom. Chant this name to rise above sorrow.

ॐ अङ्गिरोवर्षसञ्ज्ञाताय नमः

om aṅgirovarṣasañjātāya namaḥ

56. Born (*Sañjāta*) in the year (*Varṣa*) of Angiras.

Each year has a name in the 60 year cycle defined by the motion of the mean Jupiter. These Jovian years correspond to the calendric years (see Jupiter 4). The year starts when the

Vedic year starts.

This and the following are names that describe the birth of the planet as if it were a human born on earth. The classic *Jātaka Parijāta* describes one born in the year Angirasa as 'rich, wise, experienced and always compassionate.' These are the qualities expected in a guru or guide.

Another name with the same meaning is *Angirasābdasañjāta*.

ॐ अङ्गिरः कुलसम्भवाय नमः

om aṅgiraḥ kulasambhavāya namaḥ

57. Born (*Sambhava*) in the family (*Kula*) of Brahmarishi *Angiras*.

Jupiter 16 indicates that he is the son of Rishi Angiras. This name indicates that all Gurus are considered members of the tribe or social group founded by the sage. That is why all those who teach spiritual wisdom are classed as Brāhmins and are thus expected to maintain a spiritual practice and follow a Sāttvic lifestyle, as far as reasonably possible. There is no firm rule here as the infinite variety of planetary positions can give every kind of tendency. Those Gurus who insist on perfect vegetarianism and so forth are ruled by Saturn, the disciplinarian. The more lenient are ruled by Jupiter. Birds of a feather flock together.

It is interesting how this arises. Saturn is the brother of Yama and reaches its weakest place (debilitated) in Yama's Nakshatra Bharaṇī in the middle of Aries. The symbol of Bharaṇī is the Yoni or female organ. This Nakshatra has powerful energy that is hard to control and so Saturn here tends to lose focus. Thus strict control is important to Saturn though it is not necessarily about celibacy. Saturn's strongest sign (the MūlaTrikoṇa) is Aquarius, which is a passionate sign, but its natural desire is to maintain Dharma or righteousness. Jupiter is weakest in Capricorn, which is the sign of big business. Thus money making and association with the wealthy can be distracting for Jupiter and religious institutions which are ruled by Jupiter usually follow the charity model.

Jupiter's strongest sign, Sagittarius, is the sign indicating priests and those who actively uphold the Dharma but its natural desire is to enjoy pleasure. We see this in the Vedic chart and learn this from the story of Bṛhaspati who had children by three women, one of whom was the wife of his brother. From this we can understand how unmarried Gurus and priests are not always celibate. This disappoints the disciples and followers because the Sagittarius type is the classic role model and everyone looks to them for setting a perfect standard. The other Jupiter Guru, the Pisces person, tends to desire wealth. If he starts charging for his services, then we should understand. Strangely, in all of us there is a natural desire which appears contrary to our inherent nature. This easily causes confusion. However,

that is how life has been designed. Probably, the idea of taking vows about relationships and/or money is an approach to controlling a perceived weakness. Then determination battles with desire. Jyotisha shows us how there are times when maintaining vows comes easily and others when it is much more difficult. I suspect that humility alone can manage through the harder phases.

We should also be clear that not all teachers and Gurus are primarily Jupiter people. Venus is also a Guru and every planet has great wisdom to share.

ॐ सिन्धुदेशाधिपाय नमः

om sindhudeśādhīpāya namaḥ

58. The ruler (*Adhipa*) of the country (*Desha*) through which the *Sindhu* or Indus river runs.

Sindhu also means the sea so this could refer to the seashore as well as waters of all kinds. Why do humans love to be beside water, especially the seashore? Seventy percent of the US population lives in a county bordering the sea despite the vast inland areas of the country. A view of any water adds significantly to the price of a house. Pisces is the ocean and Cancer indicates lakes and rivers. Both are strong places for Jupiter. The water's edge has a special healing energy, which we all feel. This name confirms it.

Names like this of the planets and their relation to different parts of India is used in resolving questions. The Indus river flows through what is now Pakistan.

ॐ धीमते नमः

om dhīmate namaḥ

59. Highly intelligent (*Dhīman*).

Literally possessed of *Dhī* or intellectual capacity. *Dhī* is not merely the intellect. The word *Samādhī* is known to many as a state of settled or quiet awareness. *Nirvikalpa Samādhī* is a state without thought. *Savikalpa Samādhī* retains the inner silence along with mental activity. In either case, the *Dhī* or intelligence or consciousness is unruffled and steady indicated by the word *Sama* meaning evenness.

Dhī also means reflection and meditation including prayer and devotion. Therefore, the name *Dhīman* means that this comes naturally to him. When people start a *Dashā* or cycle of Jupiter, then they often take to practices that cultivate *Samādhī*, formally or informally.

ॐ स्वर्णकायाय नमः

om svarṇakāyāya namaḥ

60. Golden (*Svarṇa*) bodied (*Kāya*).

He has that kind of lustre as we alluded to before. It is the light of wisdom seeping forth from every pore.

ॐ चतुर्भुजाय नमः

om caturbhujāya namaḥ

61. Having four arms (*Chatur Bhuja*).

Jupiter is deeply related to the Vedas, which have a fourfold division. The four divisions of the Veda are the Rig, Sāma, Yajur and Atharva. Thus this name suggests one who has broad knowledge and skills, covering many areas.

Prior to the Second World War, cultures all over the world used the four armed Swastika as a symbol of good luck and deep wisdom. Some places refused to abandon their tradition and even in the West, this is slowly coming back. The proper appearance of the Swastika looks nothing like the symbol used in the Second World War.

ॐ हेमाङ्गदाय नमः

om hemāṅgadāya namaḥ

62. Giving golden (*Hema*) coloured limbs (*Anga*).

Gold is the metal of Jupiter. 'Da' is to give or produce but it can also mean to see. Purified consciousness creates a golden coloured aura but it can also enable one to see such an aura around everything.

ॐ हेमवपुषे नमः

om hemavapuṣe namaḥ

63. Having a beautiful golden (*Hema*) form (*Vapus*).

This emphasizes what was already said. The state is not merely on the surface but all pervading.

ॐ हेमभूषणभूषिताय नमः

om hemabhūṣaṇabhūṣitāya namaḥ

64. Decorated (*Bhūṣita*) with golden (*Hema*) ornaments (*Bhūṣaṇa*).

His radiance is pure gold. When a real knower of reality is found, this can be sensed even by those who have never seen an aura.

ॐ पुष्यनाथाय नमः

om puṣyanāthāya namaḥ

65. The Vedic ruler (*Natha*) of *Pushya* Nakshatra.

Pushya is nourishment or blossoming. Wherever Jupiter appears in the chart, if otherwise well-placed, it promotes or causes a blossoming of the areas of life to which it is connected. Especially those houses it aspects benefit. Jupiter aspects the sign opposite and those in trinal positions.

Pushya is the Nakshatra in which Jupiter gets exalted. Its planetary ruler is Saturn and the combination of wisdom and discipline produces the highest fruits. It is said to be good for all things except marriage. This is because of an ancient story. In this constellation, is found the stars of the Big Dipper said to be the seven sages who guided the destiny of mankind. They were all married but at some stage they suspected their wives of infidelity, later disproved, and sent them away becoming the six principal stars of Krittikā Nakshatra, the Pleiades. Only Arundhatī, the wife of Vasiṣṭha remained because her devotion to her husband was beyond question. She and her husband are the two stars very close to each other. This little story is the sages way of warning us that when the Moon is in this constellation, suspicions of infidelity can arise. See also the Moon 20.

Jupiter rules three Nakshatras. The first, Punarvasu is ruled by Aditī (Sun 1 and 6), and has an energy of unboundedness. The second, Vishākhā is ruled by Indra and Agni. It is a place of faithfulness. There is a related story of a lady who had made her choice for marriage but he was away for a very long time. She stood by her commitment even when approached by a Rishi. The Moon is debilitated right at the end of Vishākhā, a point of great spiritual potential. Indra rules over the Prāṇas or vital airs of the body and Agni over the inner fire. Mastery of both gives complete control and this makes enlightenment possible. The third, PurvaBhadra has an energy of transcending. Therefore, all three of Jupiter's Nakshatras have a powerful spiritual influence. Each is broken by a Rāshi boundary between an air sign and a water sign. Find out more about this in the Chapter on *Secrets of Vimshottari Dashā* in the printed version of this book.

ॐ पुष्यरागमणिमण्डनमण्डिताय नमः

om puṣyarāgamaṇimaṇḍanamaṇḍitāya namaḥ

66. Adorned (*Maṇḍita*) with decorations (*Maṇḍana*) made of yellow sapphires (*Puṣyarāga maṇi*).

This is the gem considered best for enlivening the qualities of Jupiter. See Jupiter 55 for how to wear it.

ॐ काशपुष्पसमानाभाय नमः

om kāśapuṣpasamānābhāya namaḥ

67. Resembling (*Samānābha*) *Kāsha* flowers (*Puṣpa*). These are a certain yellow flower, which are preferred for the worship of Jupiter.

ॐ इन्द्राद्यमरसङ्घपाय नमः

om indrādyamarasaṅghapāya namaḥ

68. The protector (*Pa*) of the collection (*Sanḥga*) of the immortals (*Amara*) consisting of Indra and others (*Adi* - the Vedic gods).

These gods personify the natural world. Indra is associated with lightening, Agni with fire, Vāyu with wind and so forth. They could be said to be the collection of natural laws. He is the lord and protector of them. Indra has all the power and weapons; Jupiter or Brhaspati has the wisdom and the Vedic knowledge and, as this is more powerful, he is the leader or protector.

ॐ असमानबलाय नमः

om asamānabalāya namaḥ

69. Of unequalled (*Asamāna*) power (*Bala*).

There is no power greater than knowledge and there is no knowledge greater than the knowledge arising from Self-realization. (See also Sun 4)

ॐ सत्त्वगुणसम्पद्विभावसवे नमः

om sattvagunaṣampadvibhāvasave namaḥ

70. Shining (*Vibhāvasu*) with the wealth (*Sampad*) of the quality of purity (*Sattva Guṇa*).

Jupiter's cycle follows that of Rāhu. During Rāhu, one may face the darkness in various ways. One struggles for security and happiness. When the Jupiter cycle starts one thinks, "I should tidy up my life, quit my bad habits, etc." This is the influence of Sattva. It as if the lights have gone on and one can see clearly. Tamas hides the light of truth and the Sattva planets led by Jupiter reveal it.

Sattva is good but it is still of this world. As Lord Krishna says to Arjuna in the *Bhagavad Gītā* (2.45), the great teaching on the battlefield, "Go beyond Sattva even; know that which is Truth itself". There is Sat or pure being and Sattva, which is the quality of purity. From Sat, Sattva arises. Many think it is the other way around, that Sat comes from Sattva. However, without Sat, one cannot really understand what Sattva is and one ends up following lists of rules. This can cause much time to be spent fruitlessly, at least as far as realization of truth is concerned. One may benefit in other ways.

As Vedic astrologers, we can see clearly the level of Sattva due to the birth chart and the planetary cycles and transits. When Sattva rises for us, we start to think, "Sattva is important", and when Sattva is declining due to the planetary influences one makes another policy. Such is the world. Even some Gurus get deluded because the mind is always subject to these influences. Arjuna was a man of great Sattva but, in the face of a great crisis before the battle, it did not help. He was confused when he tried to apply his Sāttvic ideas to the situation he faced. Lord Krishna guided him beyond this to true wisdom.

ॐ भूसुराभीष्टाय नमः

om bhūsurābhiṣṭadāya namaḥ

71. He grants the blessing (*Abhiṣṭa*) of lordship (*Sura*) over the earth (*Bhu*).

Worldly power and position can come easily by the influence of Jupiter. Jupiter represents advisors. This name indicates that a person can rise to high position if well advised or fall from it if that advisor is lost. The advisor can be another person or the inner knowing. If we rely on our own knowing, then we should take care because a change in the planetary cycles can cause our clarity to fade.

Many heads of state and government as well as many very wealthy people have consulted Jyotishis. In one large country, the ruling party had consistently consulted one famous Jyotishi. After many years in power, for whatever reason, they neglected to do so and choose an election date on which they were certain to lose. After the elections, one of their spokesmen put out that the new government would soon fall. As the time of installation indicated longevity, I warned him that the new government would last. It stood for 10 years.

ॐ भूरियशसे नमः

om bhūriyaśase namaḥ

72. Exceedingly (*Bhūri*) famous (*Yasha*).

A good councilor can be very famous. From his guidance (Jupiter 71), great fame can be acquired by others. The danger is that having attained a high position through good counsel, one starts to think that one's status is all about one's own competence. This then causes one to fail to respond when the tide turns against one. One may be given good advice but out of ego, one rejects it. The good advisors may be discarded. Sometimes the wise advisor is lost due to manipulation by enemies. If someone wants to usurp a ruler, first they have to cut the umbilical with the key advisor. This can be done by flattery and false rumours. The ego is everyone's Achilles heel.

Leaders get terribly attached to their position. In many cases the organs of the state are used to keep that one person in his job even as the population suffers under the increasing carelessness of the rule. Astrologically we can understand this. A person gets high status due to Raja (Royal) Yogas in their chart. These are activated at a particular time, peak and decline. This peak and decline occurs however clever the person is. How long the high status lasts depends on the nature of the Yoga and the height of the peak. It is not about their intelligence or courage, it is a product of some blessing acquired in the past as we see from these names. Like a gambler who has one big win early on and then gradually loses everything, it is easy for any successful person to get deluded. Those who retain greatness are those who cultivate noble qualities, keep the service of the people as their only interest and leave when the constitution requests or when their inner knowing or most trusted advisor indicates. For humanity to survive gracefully, every leader needs a genuinely wise Guru.

ॐ पुण्यविवर्धनाय नमः

om puṇyavivardhanāya namaḥ

73. Increasing (*Vivardhana*) merit (*Puṇya*).

Puṇya is merit. One can imagine that every thought, word and deed produces an influence that spreads out like light through the universe. When it strikes something, it bounces back. Hence, the effect of an act can keep coming back in smaller and larger ways over a very long time. This is the theory of karma. In the Bible, Jesus says, "do unto others as you would have them do unto you" (Sermon on the Mount, Luke 6:31 and Mathew 7:12). Even Physics tells us that for every action, there is an equal and opposite reaction (Newton's Third Law).

The positive influence we have created that is yet to return to us is Puṇya. One calls it positive because it can cause one to prosper and feel good. For example, if one is kind to others, then people will be kind to one.

The ninth house and thus the fifth house (ninth from the ninth) in a Vedic chart show the extent of the Puṇya from the past. The past can mean one's genetic inheritance or what is brought from one's past lives. This gives us our luck in this life. Jupiter is said to be the Kāraka or significator of both these houses. The previous house to the ninth, the eighth shows the lack of Puṇya or sin that one has brought to this life. It is also the house of the genitals, which is why so much fuss is made about sexuality. Sex and sin seem intertwined in the collective consciousness. The ninth is the house of establishment, religion and religious people. Thus, the source of their fall, the eighth, is generally secret liaisons. The eighth is also about other people's money. That can also be a problem.

ॐ धर्मरूपाय नमः

om dharmarūpāya namaḥ

74. The very embodiment (*Rūpa*) of living in accordance with truth (*Dharma*).

Dharma is what sustains life. It is also wisdom and that which brings it to awareness. That is why the Vedic culture is said to be the eternal Dharma. Truth is what sustains everything in the long run. The ninth house is the principal house of Dharma. The ninth house of the zodiac is Sagittarius, Jupiter's strongest sign. That is why we expect our teachers and Gurus to embody very high values in their life.

ॐ धनाध्यक्षाय नमः

om dhanādhyaṣāya namaḥ

75. Presiding over (*Adhyakṣa*) wealth or abundance (*Dhana*).

Jupiter presides over the very principle of abundance. Other planets give wealth by his blessing so before we assume that wealth will come by virtue of some other Grahas, we have to look at the disposition of Jupiter. It helps to check the extent of the kindness and generosity inherent in the chart, both of which are indicated by Jupiter. Without these, any wealth gained will come from good deeds of a past life. Once that is exhausted, the wealth will disappear.

To win the lottery or get any great luck, one needs a lot of Puṇya. That means one has to have made a massive donation in a previous life, perhaps giving up one's life to save others. That Puṇya is then there to help one when needed. If one does not win the lottery, the luck will come in other ways. On the other hand, if one has negative karma because of taking

advantage of others, one will keep losing money through lotteries and the like until the debt is cleared. It would be better to donate the money to a charity. If the money is spent helping others, we will clear our karmic debts faster.

ॐ धनदाय नमः

om dhanadāya namaḥ

76. Giving (*Da*) wealth(*Dhana*).

Dhana is what we hold dear and is a name of the second house in the Vedic chart. Some very wealthy people have Jupiter in the second but this alone does not guarantee wealth. Association with other planets will modify the effects. Also, Jupiter's generosity can lead us to forgo those dear things for a higher cause. This is true wherever Jupiter falls as every house represents people or things that may be dear. One example is when Jupiter is in the 7th house of marriage. Most people think this is a favourable indicator and it certainly makes the person look for a good and wise partner. However, if such a person is found the chance may be passed up for some noble reason. Jupiter in the first house makes other people see us as a mentor and come to us for help. Then we keep giving to them often to the detriment of our own health and even survival. We naturally feel like a Guru on some level and we want to help but we should be aware of the whole situation.

The ancient hymn of praise to the Divine Mother, the Lalitā Sahasranāma, says 'Guru Murtiḥ' which means that She takes the form of the Guru. No little ego is ever the Guru, but anyone of us may be called upon to give something of wisdom and guidance by Her Grace. We may experience that others are better off if they follow our advice. However, it is good to be fully aware that this is just a gift given by God through us by Her sweet Will. It may not happen in the future. Once we have lost our humility, that gift will certainly leave us.

There was once a very great saint in North India, Swāmi Brahmānanda Sarasvatī. He had unimaginable power thanks to the depth of his surrender. A man from the locality often came to pay his respects and was very devoted. He was one of the close group of friends who were regular devotees. Let us call him Rajiv. One day the Guru said to him, "See that man by the gate, he is sick, heal him". Rajiv protested that he knew nothing of medicine. Thrice the Guru repeated his instruction and thrice he objected. Then the Guru advised him to take some ash from the fire and give it. This Rajiv did and miraculously the man was cured. Time passed and Rajiv stopped coming to the Ashrama.

After a while, one of his friends, worried about this, went to find him. He found that Rajiv had become a famous doctor and had a big queue at his surgery. When he went in the doctor would not see him, indeed pretended not to know him at all. Rajiv behaved as if he

was afraid his friend might ask him for money, now that he had become wealthy. The man was amazed and reported this to the Guru. “How has this happened?” he asked. “See the mist in the air in the early morning?” replied the Guru, “It fills the whole dome of the sky. One drop of that is like the amount of Divine Grace that has created this phenomenon (the success of Rajiv as a healer)”. From that moment, none of Rajiv’s cures worked and he was soon driven from the town by a mob of angry patients. One moral of this is that greed or miserliness can undermine any good fortune. Jupiter’s influence is the key for being generous.

ॐ धर्मपालनाय नमः

om dharmapālanāya namaḥ

77. Protecting nourishing and maintaining (*Pālana*) *Dharma*.

He is one who lives according to Dharma and works to help others live likewise. This is why Jupiter represents judges and all those who set the moral standards for society.

From studying the time a constitution comes into effect or a new dynasty begins, we can see how upright its leaders will be. Primarily, we have to study the position of Jupiter. This also applies to companies and other projects.

ॐ सर्ववेदार्थतत्त्वज्ञाय नमः

om sarvavedārthatattvajñāya namaḥ

78. Knowing (*Jñā*) the essence (*Tattva*) of the purpose (*Artha*) of all (*Sarva*) the *Vedas*.

The Vedic Rishis are those who discerned the Veda, the primordial sounds of nature. The Mahārishis (Great Rishis) know the essence of it like one who extracts the cream or butter from the milk. They have the capacity to teach so they are the Gurus. Jupiter represents them.

For instance, the knowledge of Yoga was derived from the Veda by Mahārishi Patañjali. It is not stated explicitly in the Veda but is contained within it in a concentrated form and so the Yoga Sūtras were accepted as part of the Vedic literature. The same is true for the texts of Jyotisha and Ayurveda as well as Vastu or Sthāpatya Veda, the science of architecture, and Gandharva Veda or the science of music.

It is interesting that those with Jupiter in the fourth house in the Vedic chart are said to bring some new insights into the Vedic field. From the fourth, Jupiter aspects the tenth house or the area which shows what we are seen to do in the world.

ॐ सर्वापद्विनिवारकाय नमः

om sarvāpadvinivārakāya namaḥ

79. Removing or warding off (*Vinivāraka*) all defects and miseries (*Sarva Apad*).

This is the effect of the aspect and conjunction of Jupiter. It is why we feel soothed by meeting those who embody the energy of Jupiter. When Jupiter conjoins or disposes 'malefics' like Mars, Saturn, Rāhu and Ketu, it transfers some of its goodness to them. As a result, their cycles can then give many blessings while Jupiter's cycles are not so smooth.

ॐ सर्वपापप्रशमनाय नमः

om sarvapāpaprāśamanāya namaḥ

80. Quietening (*Prashamana*) all wilful tendencies (*Sarva Pāpa*).

Pāpa is usually translated as sinful. The *Pāpa* houses in a birth chart are three, six, and eleven. Three and eleven are about willfulness, the third being the place of our desire and will and the eleventh, what we seek in the hope of fulfilment. The sixth is the place of mental vices. The word *Prashamana* suggests a calming. If a person is felt to be too selfish then we can encourage them to relax inside themselves. This will reduce their stress level and this, in itself, will help them achieve their goals.

In the *Yoga Sūtras* (2.35) it says that all violent tendencies cease in the presence of one who has no violence inside them and is thus established in the self: '*ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ*'. *Ahimsā* means that there is no roughness in the internal processes, which really means that there is no tightness in the heart. If we feel our heart is closed, let us pray for help. Sooner or later our prayer will be answered. This act itself softens and opens.

ॐ स्वमतानुगतामराय नमः

om svamatānugatāmarāya namaḥ

81. The divine powers (*Amara*) are following (*Anugata*) his guidance, his principles of life (*Sva Mata*).

Amara means deathless and refers to the universal laws of nature. They follow what he thinks fit. *Sva* points to the real director of natural law, the Self. This is said of Jupiter because he has identified with That through his Self-realization. The Cosmic Will directs everything. Particular beings act as the agents.

ॐ ऋग्वेदपादगाय नमः

om ṛgvedapāragāya namaḥ

82. Going beyond (*Pāraga*) the highest exposition of worldly knowledge.

One meaning is that he is the master of the *Rig Veda* or the highest knowledge of natural and spiritual law.

The name can also be taken as speaking of a knowledge that exceeds even the Veda or takes us beyond that (*Vedānta*), so nothing of this world is left in our awareness when washed with that Grace. In that state, there is no bondage. The greatest house of bondage, astrologically, is the twelfth. This equates with Pisces and is therefore controlled by Jupiter, which rules Pisces. That is why he can bring bondage to an end. However, Jupiter can also give worldly success, which multiplies bondage. It depends what we seek from him.

ॐ ऋक्षराशिमार्गप्रचारवते नमः

om ṛkṣarāśimārgapracāravate namaḥ

83. Ranging through (*Pracāra*) the pathway (*Marga*) of the signs (*Rāśis*) and the Nakshatras (*ṛkṣa*), the stars of the zodiac.

This name in various forms appears for every Graha. It is worth noting that both the signs and constellations are specifically mentioned. Jupiter spends about one year in each sign and 40 days in each Nakshatra Pada (quarter) or Navāmsa. Religious practices are typically maintained for either a year or 40 days. The Nakshatras are said to be more related to the mind and are lorded by the Moon. The Navāmsas themselves are connected to the soul. The signs (*Rāshis*) are more related to the physical and are lorded by the Sun. From this we can infer that the 40 day practices will help us psychologically and even on a soul level but to change the outer manifestation of our life, the practice needs to be maintained for at least a year. Both are important and it depends on the actual circumstances.

ॐ सदानन्दाय नमः

om sadānandāya namaḥ

84. Ever blissful (*Sadā Ananda*).

Despite moving through all the different places, some favourable and some not, he is always blissful. If we are not always blissful, we have not attained to the state described here. Bliss and happiness are not the same. It is actually possible to experience sadness as blissful.

These last two names make it clear that happiness is not at all to do with being 'in the

right place or time'. That is, at best, the source of a moment of pleasure followed quickly by its loss. Astrologers are often asked about right place and time and they can help us enjoy our full potential but, at the end of the day, that is transient and cannot give rise to bliss.

It is worth setting one's sights on that eternal bliss which is one's own nature. The secret is in relaxing fully and that cannot happen as long as one is concerned about time and place. For practical matters, however, time and place are very important. All the scriptures advise to 'Get in the company of the wise' and follow a good routine. It also helps to understand the planetary influences so one is not confused by the changes one faces. In time, all concerns will fade away by themselves.

ॐ सत्यसङ्घाय नमः

om satyasaṅghāya namaḥ

85. Associated (*Saṅgha*) with truth (*Satya*).

If we are to progress spiritually and morally, the greatest aid is association with Truth. We do that by meditation, prayer and by associating with those who have an equal or greater embodiment of that Pure Awareness than us. This is called *Satsaṅgha*. Other than resting in the state of Pure Consciousness, the best form is being in the presence of the enlightened.

It is important to avoid people who are dishonest, cruel, or have destructive habits. A person with any addiction should avoid others with that weakness unless one has taken a mentoring role for helping them and they want to be helped.

ॐ सत्यसङ्कल्पमानसाय नमः

om satyasāṅkalpamānasāya namaḥ

86. Having a mind (*Mānasa*) whose intentions (*Saṅkalpa*) are truthful (*Satya*).

These are the people we want to associate with because their good qualities will encourage ours.

ॐ सर्वागमज्ञाय नमः

om sarvāgamajñāya namaḥ

87. Knowing (*Jñā*) all (*Sarva*) the sacred texts and sciences (*Agama*).

In the great epic *Rāmāyana*, it is said that the demon Rāvaṇa had mastered all the sacred arts and sciences. However, he had not acquired total knowledge because his demonic

nature prevented him from attaining the Vedāntic knowledge, the knowledge of the Self. To acquire that he would have had to give up all egotism.

It is said that he realized this and wondered how he could overcome this difficulty. Finally he thought that if God struck him in the heart with an arrow, he would get the final liberation that his incarnation prevented. But God, he thought, is all merciful, so how could he be so enraged? Then he struck upon the idea of stealing God's wife. Even after he stole Sītā, Lord Rāma's wife, the Lord repeatedly offered to forgive him if he returned her. Naturally he refused. From one view, it was because of his pride but the 'secret' version of the story is that he fully wished to be killed by Rāma. People are not demons but our selfishness is our obstacle. One can pray for true devotion and one may also receive Grace. Prayers do not go unanswered if one shows enough persistence.

ॐ सर्वज्ञाय नमः

om sarvajñāya namaḥ

88. All-knowing (*Sarva Jñā*).

This name gives rise to that state of all knowingness if there is no concern about having it. This is the ultimate Koan or Zen riddle. This name, following the last (Jupiter 87), takes our attention from knowing everything to being all-knowingness itself.

ॐ सर्ववेदान्तविदे नमः

om sarvavedāntavide namaḥ

89. Having the complete knowledge (*Sarva Vid*) of *Vedānta*.

Vedānta is literally the end of the Veda. It is the final destination of all streams of knowledge. As such it is not a subject, it has no information about anything, it is truth itself. The texts of Vedānta just hint at the Truth because it cannot be described directly. One can know It by being It and in no other way.

ॐ ब्रह्मपुत्राय नमः

om brahmaputrāya namaḥ

90. The son (*Putra*) of *Brahma*.

Brahma is the one, self-existent Spirit and Brahmā is the creator himself and he manifests the knowledge. These are different grammatical forms of the same word. Out of Brahma,

Brahmā arose. From the One, taking the forms of Shiva and Shakti, the Veda expresses as the whole universe through the agency of Brahmā.

A similar concept is found in the *Bible* and the *Torah*. Jupiter represents the exposition of knowledge and is thus born of the mind of Brahmā at the beginning of creation. The principle of the Guru is born out of truth and not from any womb. That is why the personification of truth is scarcely to be considered as an ordinary human being. In so far as they are living what is true in all of us, they are the sons of Brahma or Brahman, the great totality of the manifest and unmanifest.

ॐ ब्राह्मणेशाय नमः

om brāhmaṇeṣāya namaḥ

91. The lord (*Isha*) of the knowers of Brahman.

A *Brāhmaṇa* is not a member of a particular Hindu caste but one who has completely identified with the supreme wholeness. Even amongst the *Brāhmaṇas*, Jupiter is the governor. He represents complete knowledge and that knowledge itself is the lord of the knowers of Brahman. It certainly does not refer to any one ego. The one who breathed out the Veda and created the whole universe is said to be ‘Nirmame’, meaning “devoid of the sense of ‘me’ and ‘mine’” (*Shiva Mahāpurāṇa*, Rudra Samhita II).

A strong Jupiter can make someone the best of the *Brāhmins*. One who follows the professions of Jupiter is a *Brāhmin* by their work. If they are the knower of the Self, then only they become a *Brāhmaṇa*. They are the ones to be given gifts and devout respect. No one can exactly know another’s inner state but these names of Jupiter give many insights into how that state can be understood.

ॐ ब्रह्मविद्याविशारदाय नमः

om brahmavidyāviśārādāya namaḥ

92. Expert (*Viśārada*) in the knowledge (*Vidyā*) of Brahman.

What is the knowledge of Brahman in this context? It is the ability to convey that state to others. There is something called *Shaktipāta*. It means conveying energy. The great masters convey Supreme Wholeness by their being. We may experience it noticing how they sit, the slightest movement of the body or hair, or hearing their words. Even by merely remembering them, we attain that state if we are ready for it. That is real *Shaktipāta*.

ॐ सामनाधिकनिर्मुक्ताय नमः

om sāmanādhikanirmuktāya namaḥ

93. Beyond the consideration of (*Nirmukta*) greater (*Sāmana*) or lesser (*Adhika*), being indifferent to wealth and material gain.

This is the result of the eternal contentment or correlated with the natural condition of contentment referred to in the last name. It also means one possessed of uncommon capacity for conciliation. Both these meanings are excellent. Naturally, to the wise, everyone and everything are the same Divine Being incarnate. If any preference is shown it is the consequence of the karma of the body and can be seen through the chart. For example, if your Jupiter falls on the Moon of a Guru, you may feel connected to him or her if you meet. He or she may be disposed towards you. In any case, the more devoted you are the greater the response though this is entirely unfathomable.

ॐ सर्वलोकवशंवदाय नमः

om sarvalokavaśamvadāya namaḥ

94. Expressing (*Vada*) the wish (*Vasha*) of all the worlds (*Sarva Loka*).

He acts as our representative in the Cosmic court. His expressions support whatever way we want to prosper. This means that whatever Jupiter is associated with in the Vedic chart will prosper. If he is in the first house of fame, our fame will grow. If he aspects out seventh house of marriage, that will also prove auspicious. If he looks at our tenth house of career, that will increase. Other Grahas may cause some disturbances but even these will be reduced.

The use of the word *Vada*, speaking, makes it clear that it is not only the astrological influence that helps. His knowledge, starting from the Vedic mantras, can help us achieve our goals. The beneficial influence of Jupiter in the chart can be greatly enhanced through the use of mantras, rituals, generosity, sharing of knowledge and the study of the wisdom texts that we have access to. Indeed, any expression that uplifts life can help us.

Another interpretation of this name is that his words are followed by all the worlds. *Loka* can have many interpretations. One is the different spheres of our life. Whatever the sphere, there is a natural inclination to follow the advice given by a person with a strong Jupiter. Other planets may get their way by seduction, threatening or other means but those who embody Jupiter inspire a confidence in others that causes them to follow what they are advised because they feel it is true or right.

ॐ ससुरासुरगन्धर्ववन्दिताय नमः

om sasurāsuraḡandharvavanditāya namaḥ

95. Worshipped (*Vandita*) by the gods (*Sura*), demons (*Asura*) and the *Gandharvas* together (*Sa*).

The *Gandharvas* are a semi-divine race of celestial singers, the Vedic angels. The use of the word together suggests that those who are often in conflict, who represent the most diverse tendencies in nature are brought into harmony by the wisdom and holiness that Jupiter represents. On some level, everyone and everything respond to a simple, unselfish expression of truth from a pure heart. We see this in the lives of the great saints. People of all religions come to see them and follow their guidance. All the pettiness and conflicts between various sects evaporate in the Divine presence.

ॐ सत्यभाषणाय नमः

om satyabhāṣaṇāya namaḥ

96. Speaking (*Bhāṣaṇa*) truth (*Satya*).

Whatever is uttered by one who is eternally content is true. This is not because it is literally factual but because it touches what is true in the listener.

ॐ बृहस्पतये नमः

om bṛhaspataye namaḥ

97. The lord (*Patī*) of the great and the endlessly expanding (*Bṛhas*).

Bṛhaspati is one of the most common names for Jupiter. He is the Guru of the gods who became the planet Jupiter (see Jupiter 13). This name, perhaps more than any other, expresses the expansion of consciousness to identify with the Cosmic Being. The sound *Bṛ* has an expansive vibration. Meditating on this mantra is quite wonderful. We just need to study the proper pronunciation of *ṛ*. It is neither 'ri' nor 'ru'. It is closer to 'ry' in jewelry. If one gets it right, then the effect of the mantra increases tremendously. It is much better to work on this, pronouncing slowly, than rush into counting a certain number of repetitions. It is like the name 'kṛṣṇa'. Both are quite difficult to pronounce correctly.

ॐ सुराचार्याय नमः

om surācāryāya namaḥ

98. Teacher (*Achārya*) of the gods (*Sura*).

He educates even the highest powers of nature. This must be why, when a pure heart entertains a desire, the natural laws provide its fulfilment. To some extent, this works for all of us but the greater the purity, the faster and more profound the response.

There is a business of ‘get what you want’ seminars that preach taking advantage of this. They often say ‘Make lists of what you want and focus on it’. It is a basic truth that whatever you focus on will begin to manifest. These seminars even take ideas from the Yoga Sūtras: ‘focus on the item and then relax’. This also works because the universe is designed like that. However, the pure heart does not entertain selfish desires and therefore does not commit any mistakes or disturb the nature.

There is an amusing and educative story about two young men who met a man who could cause any object they wanted to manifest. However, that object had to come from wherever it was. He summoned a tray of food from a London hotel. This duly appeared in the field in India. One of the young men worked at a shop selling sewing machines. They thought they would test the ‘haji’ and his mantra by summoning a sewing machine. It worked but the machine’s absence was discovered before it could be returned and the poor employee was found with the machine and arrested. The police did not believe his story!⁵ Without invoking magic, there are many occasions where one person gains by other people’s unwilling loss. Copyright violation is one small example.

This name is repeated (Jupiter 33) indicating some additional meaning. In life there are both spiritual and worldly teachers. The repetition suggests he plays both roles.

ॐ दयावते नमः

om dayāvate namaḥ

99. Compassionate (*Dayavan*).

The awareness of Pure Truth makes the heart full of compassion. This helps us distinguish truth from information that tends to harden the heart.

ॐ शुभलक्षणाय नमः

om śubhalakṣaṇāya namaḥ

100. Indicating an auspicious (*Shubha*) omen or sign (*Lakṣaṇa*).

If Jupiter is prominent when an astrologer is asked a question, it indicates a harmonious result. When Jupiter is strong and influential in a chart and especially during a related planetary cycle, a person exhibits signs of good fortune and they themselves become a good omen for others. Many may gather around them.

ॐ लोकत्रयगुरवे नमः

om lokatrayagurave namaḥ

101. The teacher (*Guru*) of the three (*Traya*) worlds (*Loka*).

The three worlds are the earthly plane, the heavens and the intermediate region. Or one could say that there is the Earth, the higher realms and the lower ones. In any case, this is the way the Vedic literature refers to the universe as a whole with all its levels, subtle, ordinary and gross. This also describes the levels of human existence, the soul or Self, the mind and feelings, and the body.

ॐ श्रीमते नमः

om śrimate namaḥ

102. Possessed of all auspiciousness (*Shrīman*).

ॐ सर्वगाय नमः

om sarvagāya namaḥ

103. All pervading, omnipresent (*Sarvaga*).

The supreme knowledge is the same and it is present everywhere at the origin of creation and pervading everything. The awareness that has completely identified with truth, is no longer localized and for the great saints, even the body can be found in many places. I love a certain story of Papaji, a leading disciple of Ramana Mahārishi and a popular saint. Unfortunately, he is no longer with us in body. He was a manager of a company as he never accepted money from his disciples and had a family to support. However, he had a considerable following. A day was approaching when it is the custom in that area to honour the Guru. Some man approached him and invited him to his house for lunch on that day. He accepted. Then another man made the same request and he felt uncomfortable to refuse so he indicated he would come. Then a third request came. Finding an impossible situation, he was delighted when his company called him away to another place on that day.

When he returned the next day he met the first man. “Guruji”, he said, “We are so grateful that you graced us by your presence yesterday.” The same appreciation came from both the other families. As another saint, Swāmi Brahmānanda Sarasvatī, said about such experiences, “It is the department of the Almighty, he takes care of it.”

ॐ सर्वतो विभवे नमः

om sarvato vibhave namaḥ

104. Supreme in every direction (*Sarvato*).

Vibhu also means the ether or space spread everywhere. Jupiter alone in the chart represents the element (Tattva) of space – Akāśa. This and the last name (Jupiter 103) indicate that. Space supports sound, so Jupiter rules over hearing and speaking even though Mercury rules the intellectual ability to understand what is said. Jupiter rules over memory, which correlates with the scientific theory that memory is stored spatially by a pattern of neuronal connections. This kind of storage has been demonstrated in neural network computer simulations.

ॐ सर्वेशाय नमः

om sarveśāya namaḥ

105. The lord of all (*Sarva Isha*).

One can only rule where one's influence can travel. Only the omnipresent can be lord of all.

ॐ सर्वदातुष्टाय नमः

om sarvadātuṣṭāya namaḥ

106. Always (*Sarvadā*) satisfied (*Tuṣṭa*).

The ancient texts tell us that a Jyotishi, or Vedic Astrologer, is by nature content. When we, as students of Jyotisha, read charts we must gently leave aside all personal opinions which means all judgments. However much we think or feel something is right or wrong, that issue takes us out of a place of eternal contentment. Jupiter gives us the tendency to be content with whatever we have and whatever we see.

An astrologer knows that the increasing or decreasing of anything is quite predictable from the planetary cycles (Dashās), the transits and the birth chart. What comes today is gone

tomorrow so why struggle over it? When a tendency to create or work to acquire anything arises, that is what we do. When the cycle changes and those who have come leave and that which we have acquired departs, the same gratitude arises in the satisfied heart. It is in the flow of nature that the bliss is stirred by any movement. The only place of eternal contentment is living in that flow, which finds sweetness in every impulse, even the destruction of the body. It is not touched by death because it is eternal.

ॐ सर्वदाय नमः

om sarvadāya namaḥ

107. Giving (*Da*) everything (*Sarva*).

Jupiter can give any benefit. As it says in the Yoga Sūtras (2.37), all jewels present themselves to the one established in the Self. That state cannot exhaust its treasury even though the gross body is always limited.

ॐ सर्वपूजिताय नमः

om sarvapūjitāya namaḥ

108. Worshipped (*Pūjita*) by everyone and everything (*Sarva*).

Every particle in the universe is attracted towards that Supreme Wholeness. The many that emerge from the One, seek to merge again with That. These are the two flows within nature, from the One to the many and back again and they coexist endlessly.

ॐ तत् सत्

Om tat sat

THE MANTRAS OF BRHASPATI IN TRANSLITERATION

1. om gurave namaḥ
2. om guṇākarāya namaḥ
3. om goptre namaḥ
4. om gocarāya namaḥ
5. om gopatipriyāya namaḥ
6. om guṇine namaḥ
7. om guṇavatām śreṣṭhāya namaḥ
8. om gurūṇām gurave namaḥ
9. om avyayāya namaḥ
10. om jetre namaḥ
11. om jayantāya namaḥ
12. om jayadāya namaḥ
13. om jīvāya namaḥ
14. om anantāya namaḥ
15. om jayāvahāya namaḥ
16. om āṅgirasāya namaḥ
17. om adhvarāsaktāya namaḥ
18. om viviktāya namaḥ
19. om adhvarakṛtaparāya namaḥ
20. om vācaspataye namaḥ
21. om vaśīne namaḥ
22. om vaśyāya namaḥ
23. om variṣṭhāya namaḥ
24. om vāgvicakṣaṇāya namaḥ
25. om cittaśuddhikarāya namaḥ
26. om śrīmate namaḥ
27. om caitrāya namaḥ
28. om citraśikhaṇḍijāya namaḥ
29. om bṛhadrathāya namaḥ
30. om bṛhadbhānave namaḥ
31. om bṛhaspataye namaḥ
32. om abhīṣṭadāya namaḥ
33. om surācāryāya namaḥ
34. om surārādhyāya namaḥ
35. om surakāryakṛtodyamāya namaḥ

36. om gīrvāṇapośakāya namaḥ
37. om dhanyāya namaḥ
38. om gīṣpataye namaḥ
39. om giriśāya namaḥ
40. om anaghāya namaḥ
41. om dhīvarāya namaḥ
42. om dhiṣaṇāya namaḥ
43. om divyabhūṣaṇāya namaḥ
44. om devapūjitāya namaḥ
45. om dhanurdharāya namaḥ
46. om daityahantre namaḥ
47. om dayāsārāya namaḥ
48. om dayākarāya namaḥ
49. om dāridryanāśanāya namaḥ
50. om dhanyāya namaḥ
51. om dakṣiṇāyanasambhavāya namaḥ
52. om dhanurmīnādhipāya namaḥ
53. om devāya namaḥ
54. om dhanurbāṇadharāya namaḥ
55. om haraye namaḥ
56. om aṅgirovarṣasañjātāya namaḥ
57. om aṅgiraḥ kulasambhavāya namaḥ
58. om sindhudeśādhīpāya namaḥ
59. om dhīmate namaḥ
60. om svarṇakāyāya namaḥ
61. om caturbhujāya namaḥ
62. om hemāṅgadāya namaḥ
63. om hemavapuṣe namaḥ
64. om hemabhūṣaṇabhūṣitāya namaḥ
65. om puṣyanāthāya namaḥ
66. om puṣyarāgamaṇimaṇḍanamaṇḍitāya namaḥ
67. om kāśapuṣpasamānābhāya namaḥ
68. om indrādyamarasaṅghapāya namaḥ
69. om asamānabalāya namaḥ
70. om sattvagunaṣampadvibhāvasave namaḥ
71. om bhūsurābhīṣṭadāya namaḥ
72. om bhūriyaśase namaḥ
73. om puṇyavivardhanāya namaḥ

74. om dharmarūpāya namaḥ
75. om dhanādhyakṣāya namaḥ
76. om dhanadāya namaḥ
77. om dharmapālanāya namaḥ
78. om sarvavedārthatattvajñāya namaḥ
79. om sarvāpadvinivārakāya namaḥ
80. om sarvapāpaprāśamanāya namaḥ
81. om svamatānugatāmarāya namaḥ
82. om ṛgvedapāragāya namaḥ
83. om ṛkṣarāśīmārgapracāravate namaḥ
84. om sadānandāya namaḥ
85. om satyasaṅghāya namaḥ
86. om satyasaṅkalpamānasāya namaḥ
87. om sarvāgamajñāya namaḥ
88. om sarvajñāya namaḥ
89. om sarvavedāntavide namaḥ
90. om brahmaputrāya namaḥ
91. om brāhmaṇeṣāya namaḥ
92. om brahmavidyāviśāradāya namaḥ
93. om sāmanādhikanirbhuktāya namaḥ
94. om sarvalokavaśaṁvadāya namaḥ
95. om sasurāsuragandharvavanditāya namaḥ
96. om satyabhāṣaṇāya namaḥ
97. om bṛhaspataye namaḥ
98. om surācāryāya namaḥ
99. om dayāvate namaḥ
100. om śubhalakṣaṇāya namaḥ
101. om lokatrayagurave namaḥ
102. om śrīmate namaḥ
103. om sarvagāya namaḥ
104. om sarvato vibhave namaḥ
105. om sarveśāya namaḥ
106. om sarvadātuṣṭāya namaḥ
107. om sarvadāya namaḥ
108. om sarvapūjitāya namaḥ

SOURCES AND ACKNOWLEDGEMENTS

While these lists are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. Where I felt that both versions of a name had merit, I included both under the same number.

I am most grateful to Pandit UmaShankar Jois, priest of the Mukambika temple, Kollur, Karnataka, India, for his help in the early stages of this work. Regretfully, he has now passed away. Many other pundits gave me their learned opinion on particular names and I thank them all. My Jyotish Guru, Pandit Sanjay Rath, has been a great inspiration.

Two great artists have kindly allowed me to showcase their beautiful work. Pieter Weltevrede, acclaimed Dutch master painter, did all the colour work. The drawings were done by the highly talented Jane Adams. Find out more about them in the Section 'The Artists'.

Many people helped me with editing and proofreading and I thank them all. Especially, I want to thank my wife Susie for her considerable assistance and all my family for their love and support.

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Andrew Foss has a PhD in Computing Science from the University of Alberta and is also an Oxford University Physics graduate with publications in Nature and other leading scientific journals. He is the author of the book *High-Dimensional Data Mining*. He enjoys a deep love of music, art and poetry and has more than 30 years experience studying and teaching the Vedic wisdom around the world. He is the Founding President of the British Association of Vedic Astrology, Editor of the BAVA Journal *Gochara* and is a Certified Jaimini Scholar and Jyotish Pandit, the highest professional certifications in Vedic Astrology involving nine years of continuous study. He has developed the unique, easy and powerful software **Shri Jyoti Star** that has become the first choice amongst the leading Vedic Astrologers around the world. Andrew is married and lives with his family in Virginia, USA.

SECRETS OF VIMSHOTTARI DASHĀ

As a bonus I have decided to publish some unique secrets about Vedic Astrology in the printed version of this book, which will also have the mantras of all nine planets. Please visit YogaOfThePlanets.com for more information.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. Therefore, both these re-markable and interesting secrets were given to me and I am sharing them with you.

Notes

Yoga Philosophy of Patañjali. Trans. P.N. Mukerji, Univ. Of Calcutta, 1977.

Each Nakshatra or lunar mansion has a planetary ruler used in astrological calculations as well as a Vedic deity.

The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment.

Mahābhārata. Bhishma Parva, 43v60. This line was first spoken by Rishi VedaVyāsa (see Shalva Parva, 62v32).

The Whole Thing, the Real Thing. Rameswar Tiwari, 1977.

Living with Himalayan Masters, Swāmi Rama.